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ABSTRACT

A framework of non-western culture, specifically Asia and Africa, is provided in this 9th grade teaching guide. It is hoped that students will understand the heritage, situations, and problems of those emerging nations. Cross-cultural comparisons help students identify likenesses, differences, and effects of internal and external events on a culture in transition. Primary emphasis in six topics is upon furnishing a background for a realistic picture of modernization rather than upon traditional culture. The first topic gives students a cultural overview of the world today. Understanding African problems of cultural change in an area strongly influenced by its geography, traditions, and nationalistic feelings is emphasized in topic two. In topic three the range of Africa's history is discussed. South Asia (India and Pakistan), diversified in its topography, climate, peoples, languages, religions, and social status, is studied in topic four. The culture of China's past in light of today's world is examined in topic five. Major forces which helped to create the cultural traditions of Japan are analyzed in the last topic. Each of the six topics is arranged by several statements of understandings, and ends with a few brief lists of optional studies, generalizations, and concepts. (SJM)

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Social Studies

GRADE 9: ASIAN AND AFRICAN CULTURE STUDIES

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The University of the State of New York/The State Education Department
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Social Studies

Grade 9: Asian and African Culture Studies

(Excerpted from the

Social Studies

1965 Syllabus

Grade 9: Asian and African Culture Studies

Grade 10: Modern World History)

Reprinted 1971

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STATEMENT ABOUT THIS EXCERPT

The 10th grade portion of the syllabus entitled, *Social Studies Tentative Syllabus, Grade 9: Asian and African Culture Studies* and *Grade 10: Modern World History* has been revised and is now available in separate volume, *Grade 10: European Culture Studies*. The next social studies revision project will be the section of the syllabus for Grade 9. This process entails convening of a committee to study reports from teachers in pilot schools and from area study specialists; the actual work of the writing team; review by specialists, with subsequent corrections of the manuscript. We cannot anticipate, therefore, that the new syllabus will be ready for use for another year.

In order to provide copies of the ninth grade syllabus for teachers who have not taught this course of study previously, we are reprinting the portion of the publication which deals specifically with Grade 9. In doing so, we are omitting much of the introductory material, and therefore would suggest that in each school a copy of the original syllabus for Grades 9 and 10 be retained for reference by those who must use this abridged version.

The following statement from the original edition describes the authorship and scholar-specialist review of the manuscript:

"The major work of writing these syllabuses was done during the summer and school year 1965-66 by Dr. Donald Baker, Director, Social Science Division, Southhampton College; Mrs. Dorothy Hamilton, Director of Social Studies, Herricks Public Schools; Robert Jetter, teacher, Mahopac Central School; Ruth Nickerson, Social Studies Department Chairman, Central High School District No. 3, Merrick and Bellmore; and Norman Abramowitz, Associate, Office of Foreign Area Studies.

"Because much of the material about Asia and Africa represents a new departure for the Social Studies program, it was deemed advisable to have each of the 9th grade topics reviewed by a scholar-specialist in the particular area described. In cooperation with Ward Morehouse, Director, Office of Foreign Area Studies, the following individuals performed the review functions: China: Howard Boorman, Columbia University; India: Robert Crane, Duke University; Japan: Hyman Kublin, City University of New York; Islamic Culture: Don Peretz, Office of Foreign Area Studies; Africa: Elliott Skinner, Columbia University; Southeast Asia: Josef Silverstein, Rutgers University. The reviewers were asked to comment about accuracy and comprehensiveness of coverage, within the limitations set by the time allotted for each culture region and the format to be used for the entire syllabus. The manuscript was corrected in accordance with the suggestions made by the scholars within this framework. It should be noted, however, that the final copy does not represent unqualified acceptance of format by each of the reviewers or complete agreement on the over-all approach, choice of understandings, and the like."

DEFINITIONS USED IN THE REVISED SECONDARY SOCIAL STUDIES PROGRAM*

The descriptive definitions below are offered to clarify the terminology used in the revised Social Studies syllabuses. These terms are used in other contexts, or defined differently by some educators working on various curriculum projects. For the purposes of working with these syllabuses, however, teachers may find that these descriptions give a working frame of reference for the New York State program:

A CONCEPT is a mental image or word picture conveyed by a single word, or word combination. The following characteristics pertain:

- A concept is usually abstract, as opposed to concrete.
- It is a product of the analysis and synthesis of facts or experiences, rather than a definition to be learned.
- It is constantly subject to expansion of meaning, and delineation of detail, as experience provides different settings and different relationships in new contexts.

An UNDERSTANDING is a summary statement which must contain the following characteristics:

- An understanding indicates an end toward which the examination of the facts is directed, rather than simply a statement of facts to be taught.
- It implies a relationship between significant events or phenomena.
- It is significant to the development of the topic as well as important in itself.
- It has time or place reference points to the topic.
- It includes words or phrases associated with basic concepts.
- It contributes in a definite way (in time or place) to comprehension of a broader generalization that has application at many points in the social studies sequence.

A GENERALIZATION is a summary statement which has application at many points in the social studies sequence. The following characteristics are important:

- A generalization is a goal to be reached, rather than an "eternal truth" to be memorized.
- It implies a relationship between or among phenomena or concepts.
- It derives significance from the experience of mankind in many places and in many eras.
- Its validity can be proved through examination of evidence.

*From 1967 edition Social Studies Tentative Syllabus Grade 11: American History

GRADE NINE
ASIAN AND AFRICAN CULTURE STUDIES

A subject of much discussion and study by those charged with the responsibility of implementing the recommendations in the social studies curriculum revision was the question of organization of the mass of knowledge in the general area of non-Western studies. Here, perhaps more than in any other part of the total curriculum, the writers and editors were faced with problems of courageous deletion. To decide what must be included, they had first the problem of analyzing why the secondary school student was to be exposed to the background and the present situation in these other parts of the globe.

Today's headlines tell the story; from all indications, they will continue to point up the imperative need for Americans to understand others whose heritage is not Western. In almost any section of the newspaper, one sees Americans going overseas. The various "policing actions" in which United States has participated since World War II have been most frequently on Asian and African soil. Our business interests in the emerging nations have multiplied so greatly that commercial enterprises must hire employees prepared for overseas travel, and the visas sought are usually non-Western. Our government is represented in so many different ways that "diplomatic service" describes a small sector indeed of the total manpower investment of the United States abroad. Students and teachers alike are encouraged by government as well as foundation grants to turn their attention to the situations and problems of the emerging nations. Even the society columns now carry increasing space devoted to the casual tourists who are looking forward to the attractions of Asia and Africa.

CULTURE IN TRANSITION

In each of these areas, stress upon emergence as independent nations and upon achieving recognition as equals in the family of nations has helped produce an attitude of pride, a sense of identity as nationals of the new nation. Such a demand for respect and recognition by the Westerner who comes into their midst is often forcibly expressed. A well-informed American must be prepared, as always, for culture shock. He must be ready to accept—if not approve—institutions that differ from his own, different value systems, different ways of doing things. Asia and Africa in the second half of the 20th century, however, put an added responsibility on the Westerner who comes to them. He must have a more subtle understanding than that which served him in earlier contacts. Culture in transition is the picture in the emerging nations; the process of that change is obscured and confused within the geographic entity by the degree of preparedness of the people to face this change.

STRUCTURE OF THE CULTURE STUDY

To organize the studies of non-Western cultures, then, it was necessary to consider what factors help a person of a Western culture understand those of another culture, particularly those who are affected by culture in transition.

As an organizational scheme, the pattern of the culture study developed in the seventh grade was adopted. The individual from a particular culture is presented as a person from a society organized in a particular way to provide for the welfare of its members and to perpetuate its traditions through a system of transmitting the culture to the young. The value system and the institutions of each culture must be examined to understand better the actions and attitudes that a member of that society might exhibit.

However, a longitudinal look is needed, just as it has been in the seventh grade course. It becomes, in effect, impossible to make judgments about the present cultural characteristics, if the roots of these are not discernible. Hence the approach to any culture region is one of looking at a series of cultures, noting commonalities, analyzing effects of outside events and of circumstances within that make change highly probable.

Some attention is given to chronology within the areas studied, but this is not the major structuring device employed. The facts of history are beads on the string of culture change; such an interpretation helps with the decision about the names and dates to delete, the dynasties and the very accomplishments of those dynasties to emphasize. Some attempt has been made to delineate those circumstances from the past that have direct bearing upon the current political and economic scene in the emerging nations. A question to be raised constantly in such an approach concerns the effect of these circumstances: do traditions growing out of that past make Western government patterns or economic institutions inappropriate in this non-Western setting?

Closely tied to this is a more practical approach to geography than that which resulted from previous syllabus organizations. The face of the land, both physical and manmade aspects, as well as the political and economic relationships are examined through the eyes of a man of that culture and in that time period. The importance of geographic location in terms of trade routes or of fertile hinterlands to provide enough agricultural surplus to permit urban development may be more significant in the heyday of the Khmer empire on the Mekong River than today, when trade routes now take on the third dimension of air travel. A Bantu regarded central Africa in 1500 in terms of a shifting agricultural pattern, a subsistence economy, a fairly static population; his concept of a wider market beyond his village or kinship-controlled areas was defined in terms of the commodities for which a reawakened Europe clamored: ivory, gold and slaves, snatched from weaker peoples, or captured as prizes in intergroup warfare. Today's inhabitant of Central Africa is less likely to be dependent upon agriculture, more concerned about resources with industrial potential, aware of the pressures of expanding population, torn by conflicting loyalties to traditional kinship groups and the new peer groups with which he associates, particularly if he is a resident of an urban setting.

TECHNIQUES OF CULTURAL COMPARISON

Concern has been expressed that cross cultural comparisons lead to value judgments in such extremes as "our way is better" on the one hand, or the equally invalid attitude on the other side, of naive acceptance of any aggressive action as justified because of the hostile circumstances which

surround the individual's formative years. Either extreme contraverts the purposes of this study, and the wise teacher will constantly evaluate his pupil's progress to detect any such oversimplification.

A second question raised has been that of degree of emphasis to be given the traditional culture of an earlier period, in the face of the drastic changes brought by 20th century events. Is the student left with the now obsolete concept of China as a land of quiet scholarly contemplation, of temple bells and the soft whisper of Chinese school boys repeating Confucian teachings, instead of the realistic picture of industrialization and modernization accomplished by a people who have accepted the substitutions in authority of state for family patriarch? Those who fear that emphasis upon traditionalism will obscure the present urge a 20th century immersion, with an occasional "looking backward" technique to understand the institution that has changed, or the motivation behind some government edict. Some schools may wish to experiment in regard to the effectiveness of these two approaches and thus be able to provide some evidence of help in making the final changes after the tryout period.

THE TEACHER'S EDITORIAL ROLE

A final word concerns the sacredness of content offered in support of the understandings. The day-by-day events change the focus upon the importance of past actions. The largely untapped wealth of reading materials and visual stimuli may indicate that the understanding stated can be reached without a detailed examination of the topics listed under that statement. A class that has had little exposure to the area to be studied may need a wider acquaintance with the story to be learned from the suggested content. The teacher then, joins in the editorial process. He may find addition, deletion, or change of emphasis necessary, in presenting the evidence that leads to the understanding. The intent of the writers has been to give him clues of how to help his class understand the relationship that exists between some phenomena in a past or present culture; the teacher, the practitioner, must be the judge.

TOPIC 1
WORLD CULTURES TODAY

This introductory topic is designed, primarily, to give the student a cultural overview of the world today—an awareness of (1) the various ways in which people in different cultures meet basic needs and respond to challenges of their environment peculiar to their own environment, (2) how and why cultures differ.

The first part of this topic reviews important understandings from the learning experiences of previous grades, especially grade 5-8. Review material, including suggestions made in this manual, other examples from studies of Latin America, Eastern and Western Europe, pre-Columbian North America, and the United States may be drawn upon for content to support, at a level consistent with the maturity of ninth graders, major understandings regarding the interaction of man, his culture, and his natural environment. These first general understandings should help students review and refine the mode of analysis with which they have approached some of the major culture areas of the world.

After these general understandings and related content, there follows as a model a specific culture study. The Islamic culture of the Middle East was chosen for this study because (1) pupils have studied this culture in grade 6, and (2) Islam has such a great influence on both Africa and Asia, whose history and culture make up the major substance of this ninth grade course.

For a student of world cultures, there is perhaps no better place to gain an awareness of the effects of such factors as environment and history, as well as social, religious, and economic forces upon a culture than in a fairly detailed review of the Middle East. Here at the crossroads of many civilizations may be found common ways of living and thinking which have their roots deep in a complex environment and an even more complex history.

In this ninth grade introductory topic, students should be building upon earlier Middle Eastern studies to move "inside" this cultural area and view the internal and external worlds from its vantage point.

IN DIVIDING THE WORLD INTO CULTURE AREAS, THE GEOGRAPHER IS RECOGNIZING HOMOGENEITY OF CULTURAL INSTITUTIONS AND PATTERNS AS MORE IMPORTANT THAN SEPARATION BY PHYSICAL OR POLITICAL BARRIERS.

"Culture areas" may be defined with respect to several of the following:

- Ethnic background
- Religion
- Basic patterns of living
- Language

Unifying elements within a culture region may include such factors as religion, a common ethnic background, or similar patterns of human adjustment to a physical characteristic.

- Many common ways of doing things found in Moslem countries

- Common food-producing patterns in the wet-season lands of Southeast Asia
- Population stratification with South European elite, Indian worker class common to Latin American countries

Physical configurations limiting movements of peoples have sometimes resulted in isolation of cultural regions by natural physical boundaries:

- Subsahara Africa, separated by oceans and desert areas from the North Africa-Southwest Asian Islamic culture region
- East Asia, separated by mountains and desert from the Indian subcontinent and Southwest Asia

Changes in institutions or in ways of doing things ultimately affect all areas of a culture region, but at varying times, rates of speed, and degrees of acceptance.

- The technological transformation, termed the Industrial Revolution, in the European culture region
- The gradual adoption of democracy by majority rule in the Anglo-American and European culture regions
- Nationalism and self-determination of Subsahara Africa and South Asia

THE MEANING AND SIGNIFICANCE OF ASPECTS OF THE PHYSICAL ENVIRONMENT OR HABITAT CHANGES AS THE CULTURE OF A PEOPLE CHANGES.

The modern geographer regards the relationship of man and environment in these terms:

- The premise that man's ways of living and thinking are influenced by geographic factors such as location, topography, climate, types of soil
- The premise that man's cultural and technological progress will produce changes in environmental conditions

Some examples of these interrelationships include:

- Transformation of a "natural resource," such as oil, into an actual resource by application of man's technology in the twentieth century
- Decline in value of a substance such as coal, as development of new resources makes its use obsolete
- Population density changing at varied rates, as technology changes and shifts in the economy dictate
- Man's overcoming of handicaps in the lack of certain strategic materials, by finding new resources or different ways to use resources in order to fill his needs

EVERY CULTURE GROUP DEVELOPS ITS OWN WAYS OF THINKING AND LIVING.

A brief review of a previous study, such as that of the Iroquois in the pre-Columbian era, of New Yorkers in the Age of Homespun, or of the pioneers of the sod house frontier in the American West, helps to bring into focus the many ways in which cultures differ.

- The influence of the physical environment upon ways of living and thinking
- The level of scientific and technical knowledge

- The roles assigned to men and women
- The ways of making a living
- The patterns of space
- The patterns of time
- The patterns of social institutions and means of social control (family, government, social class, education, religious instruction)
- The beliefs about what is true, what is ideal, what is real, what is good, what is important: religion and philosophy
- The ways of transmitting the culture
- The reflection of the culture in literature and the arts
- The means of access to new knowledge
- The cultural orientation—the key values which determine how the people view themselves and what they will accept of new ideas (their Umwelt)

Not every individual or subgroup within a culture will reflect the major patterns of living and thinking of that culture, but the majority of individuals will view the world from the standpoint of their cultural orientation. An important difference between two cultures is the degree to which the group permits variation from the accepted norm.

WHAT MAN BELIEVES IS A MAJOR DETERMINING INFLUENCE UPON CULTURAL DEVELOPMENT.

- Ideas about differences in race
- Variations in religious creeds within and among nations
- The influence of the ideals and the symbolism of nationalism and patriotism
- Ideological differences (liberalism vs. conservatism; individualism vs. collectivism)

SCIENTIFIC AND TECHNOLOGICAL REVOLUTIONS, BY ACCELERATING CULTURAL CHANGE, CREATE BOTH PROGRESS AND PROBLEMS OF MANKIND.

Evidences of progress today can be observed in:
- Transportation and communication
- Standards of living wherever the products of the world are exchanged
- Expanded knowledge because of trade, travel, other exchanges among cultures
- Literacy, health conditions, longer life span

Problems can be observed in respect to:
- Great differences in literacy, in incomes, in health services, in life expectancy
- The "revolution of rising expectations"
- Food supply—population ratio, particularly where it is threatened by the "Population Explosion" without a corresponding dramatic expansion of agricultural productivity
- The military threat of missiles, supersonic planes, nuclear submarines and "the bomb"
- Moral and ethical values, which are questioned in an era of rapid technological change

ISLAMIC CULTURE PERVADES A WORLD OF VARYING GEOGRAPHIC CONDITIONS.

Although this culture is often thought of as limited to the Middle East, certain common aspects are found in an area stretching from Morocco in the west into Southeast Asia and the southern Philippines in the east.

Our examples in Topic 1 will be drawn for the most part from the first three areas described since a separate topic is devoted to Southeast Asia and to South Asia, including Pakistan. Many aspects of Moslem culture, however, are held in common by people of this latter area and the peoples of the more arid regions. It cannot be said that Islamic culture is exclusively a culture of desert peoples.

Variety in geographic conditions resulting in differing patterns of land use and of economic activity include:

- An area of desert stretching from the Arabian peninsula across much of North Africa, with little arable land except at oases in the river valleys and in a few narrow strips of coastal plain
- A semiarid area of mountains and deeply eroded plateaus, from the Mediterranean through the Indus valley
- The so-called Fertile Crescent, an arc from Lebanon to the Tigris Euphrates valley with insufficient rainfall
- An area of heavy rainfall, rich river valleys, alluvial and coastal plains, stretching from the Brahmaputra River of East Pakistan to the Southern Philippines

Peoples living in the Islamic world culture areas include several linguistic groups:

- Semites, including Assyrians, Arabs, Hebrews, who were in the area east of the Mediterranean Sea and the Arabian peninsula before the rise of Islam
- Turks related to Mongoloid peoples, who began infiltrating the Middle East by way of Turkestan during the seventh century
- Iranians, Indo-Europeans who invaded from Central Asia and southern Russia, beginning about 1000 B.C.

Other peoples adhering to Moslem traditions include Berbers in North Africa; Punjabi, Kashmir, and Bengali: in Pakistan; and Malayan peoples of Southeast Asia.

PRE-ISLAM ARABIC CULTURE WAS ORGANIZED FOR SURVIVAL IN A HARSH ENVIRONMENT.

Inadequate water supply concentrated the population in a few areas where irrigation was possible, with subsistence farming the way of life, in settlements of nomadic herders of sheep and goats or in the towns which depended for livelihood on the caravan trade.

Tribal organization of society provided a structure for maintenance of social control, and transmission of cultural traditions. Some aspects of this pattern, many of which carried over into the towns as well, included:

- The family as the household unit, with the extended family pattern important in determining the way of life
- Extended families combined into tribes, with tribal loyalty transcending allegiance to any other secular authority

- Tribal religious practices, customs, institutions binding upon the members
- Tribes organized into federations headed by elective or hereditary sheiks
- Men's position supreme, as the protectors, providers, warriors
- Women in a subordinate position with polygamy a degrading factor, and Moslem practices contributing to lower place

MOHAMMED'S WORLD WAS IN A POSITION IN TIME AND PLACE FOR THE DEVELOPMENT OF A COMPOSITE RELIGION AND A COMPOSITE CULTURE.

Islam grew out of Arab town life
- Arab towns the centers of caravan routes from Europe to western Asia
- Mohammed, by tradition a trader, with the site of his early preaching a trading center as well as a holy city
- Islam's early successes centered in cities of Medina, Mecca, Baghdad

Arab religious beliefs and practices varied.
- Tribal-centered, with some tribes animistic, some with belief in Allah as the Creator
- Meccan veneration of Kaaba as sanctuary for idols important in that region
- In Arab towns some believers in Judaism, Byzantine Christianity, Zoroasterism; lack of appeal of polytheism to the more sophisticated

It was a period of dissatisfaction and unrest, against the social order and against those in authority, with depression resulting from decline in Arabian-European trade.

Islam offered a distinctly Arab cult:
- Mohammed descended from Meccan aristocracy
- Retention of reverence for local symbols, such as Kaaba
- Emphasis upon Arab tribal traditions, such as treatment for friends, family, guests, enemies

MORE THAN MOST RELIGIONS, ISLAM IS A WAY OF LIFE.

In theology, Islam centers upon a fierce monotheism, the unity of God:
- Islam: submission to the will of God
- Acceptance of belief: There is no God but Allah and Mohammed is his prophet
- Acceptance of Jesus, other Christians such as Peter and Paul, and of major Hebrew prophets, as messengers from God
- Belief in Mohammed position as the last, or "the seal of the prophets"
- Acceptance of the Koran as "recitations" by Mohammed, based on revelations to him by the Angel Gabriel

Islam spells out a daily regimen and governing principles for the believer's life, with the Koran the basis of Islamic social system and the final authority on all matters contained within it.
- Emphasis upon the equality and brotherhood of man within Islam

- Rewards for right living in Paradise, punishment after death for errors and misdoings
- Importance of resisting evil and defending good by force

Conditions favored the spread of Islam.

- Factors common to many migrations, such as relation of population to food supply
- Desert experiences of Bedouin tribal raiding and fighting, turned outward instead of against rival tribes
- Comparative unity offered by Islam to Arabs

Changes in Islam were concerned chiefly with religious practices, rather than theology.

- After Mohammed's time, elaborate code of laws to govern state and society
- Accretions from surrounding civilizations, including Byzantine, Persian
- Division into sects

A BROAD DIFFUSION OF KNOWLEDGE MARKED THE GREAT CIVILIZATION OF MEDIEVAL ISLAM.

Within a century after the death of Mohammed, Arabs had won lands east to the Indus River, north to Constantinople and west, through Spain into France. The Islamic world became an amalgam of many cultures, as Arab conquests pushed into lands held by non-Arabs:

- In early conquests, Arab language a unifying means of communication and learning; later conversions of whole populations without acceptance of Arabic language and culture
- Conversion encouraged through tax exemptions, higher social status than that of nonbelievers
- Islam generally more tolerant than more fanatical religions
- Arab conquerors driven out of present-day Turkey, Iran, and Pakistan after conversion to Islam but before Arab culture took root
- Missionary conversions in Indonesia, China, and the Philippines at a later period
- Administrative skills and learning transmitted through the Byzantine and Persian empires by Arab conquerors, but culture including language, learning, practice of Islam modified by new contacts

Medieval Islamic history records constant warfare over the political and military power, after Mohammed's death; the term Caliph means "successor."

- Shift of caliphate to Damascus, Baghdad, indicating change in ruling groups
- Although caliph in theory supreme, sections of empire actually under rule of other Moslem leaders

The Moslem world saw its period of great creativity in a "golden age" under the Abbasids, ruling from Baghdad from 750 to 1055, with the reign of caliph Harum al Rashid a period of luxurious living of the Court, as immortalized in the tales of *A Thousand and One Nights*.

- Initial eagerness of Arabs for learning
- Adaptability of Arab language to new terms, ideas

- Tolerance of non-Moslem religions, Christianity, Judaism, and others
- Translation by scholars of previous learnings especially that of the Greeks
- Strong Persian influence upon culture during this period
- Cities as the centers of learning
- Increase in market towns throughout the empire, with guilds of skilled craftsmen
- Expansion of knowledge through travel and trade, with good roads, postal service and political unity contributing to this expansion

Advances made through cultural borrowing, or by innovations by Moslem and non-Moslem scholars in the empire included:

- Adoption of Indian number system
- Increased knowledge of geography through travel
- Mathematical and astronomical discoveries
- Science, medicine, and technology
- Creativity reflected in poetry, music, art, and architecture

The cultural advances of this Golden Age reached Europe through Spanish Moslem contacts, trade through such points as Sicily, and the Crusades.

Evidence of Western contact with the Moslem civilization of this era is shown by various words accepted now as English terminology for ideas, products.

Expansion of Islam proceeded, even as Islamic culture passed its zenith, and the Arab-Moslem political power was crumbling.

- Growing resistance to new ideas; decline of Abassid leadership
- Conquest of the Abassids by the Seljuk Turks in the 11th century
- Destructive raids by Mongols, with capture of Baghdad in 13th century
- Invasion and conquest by Ottoman Turks and foundation of Ottoman Empire
- Expansion of Mongols, converted to Islam, to India and rise of Moghul Empire there

ALTHOUGH MOST AREAS OF THE ISLAMIC WORLD HAD BEEN STRONGLY INFLUENCED BY THE WESTERN WORLD BY THE END OF THE NINETEENTH CENTURY, FEW WERE READY TO ADOPT WESTERN POLITICAL AND SOCIAL SYSTEMS.

Western power over the traditional culture of the Islamic world was apparent in such situations as:

- Complete recapture of Iberian Peninsula from Islam by end of 15th century
- Napoleonic penetration of Egypt, introducing Western ideas to the Middle East
- Gradual reduction of power of Ottoman Empire after the 17th century to its status as a pawn, in the balance of power struggle in late 19th century Europe
- European imperialist domination of some Asian Islamic territories and North African areas by the 19th century

Introduction of Western military and administrative measures in the 19th century Islamic world of the Middle East brought little change in the social order.

- Maintenance of landowner-peasant relationships
- Family relationships unchanged
- Continuance of an elite in positions of political and economic power
- Education restricted to well-to-do, in order to prevent peasant insurrection
- Religious organization of the village level status
- Continuance of traditional pattern of village life
- Reforms effective only at the top level of society

DESPITE 19TH AND 20TH CENTURY REFORMS, BASIC PATTERNS OF LIVING HAVE CHANGED VERY SLOWLY UNTIL RECENT TIMES.

Some of the ways in which customs and tradition tend to prolong this culture conservatism, especially at the village, small town, and nomad tribe level include:

- Continued stress on strong family loyalties, including the almost sacred obligations observed by the Bedouins, of hospitality, futherance of family interests, and retribution
- Perception of the world as basically masculine, with women's rights to equality before the law developing very slowly in many countries despite legal changes in some countries regarding polygamy, education of girls, rejection of purdah, and extension of suffrage
- Traditional patterns of trade in towns, with business transactions at bazaars

The conservative nature of village life, in the "little worlds where time stands still" is seen by these patterns for the peasant or fellah:

- Little knowledge of world outside village
- Memorization of sections of Koran as formal education
- Marriages arranged within extended family relationship
- Life at a minimum subsistence level

There are forces bringing change at the rural and town levels:

- Government programs for health clinics and agricultural stations
- Educational reforms, bringing a change of thinking among young people
- The radio
- Land reform, carried out as part of the nationalist program in many countries

NATIONALISM, A CONCEPT SLOW TO DEVELOP IN THE ISLAMIC WORLD, HAS BEEN THE STRONGEST FORCE INFLUENCING MODERN DEVELOPMENT IN THESE AREAS.

Oriental society did not include a national consciousness in the modern sense of the word.

- Effects of migrations and repeated conquests, with Islam the only unifying thread
- Family and clan loyalties transcending any loyalty to a government, and representing seat of authority

Drives to achieve and maintain sovereignty grew, in part, from observation of Western events.

- Competition among European powers to achieve status in 19th century
- Extension of influence over weaker states by a European state as a symbol of power, for instance, British protectorate over Egypt
- Effectiveness of various Western powers in combating Ottoman Empire

Some indications of the growing forces of nationalism in the 20th century are seen in:

- The growing pressure for independence in the former Turkish territories during the transition mandate stage
- Resurgent Turkey, under Mustafa Kemal
- Influence of such movements as the Muslim Brotherhood
- Competition among post World War II independent states
- Nassar's rejection of British control of the Suez Canal
- Progress and difficulties in achieving Arab unity among the independent Islamic states of the Middle East

Intense nationalism has been a handicap in several ways:

- Acceptance or rejection of economic aid sometimes based upon political or ideological reasons
- Reluctance of investors to provide needed expansion capital in countries made unstable by wars to promote national ends or internal disorder

THE ISLAMIC WORLD FACES PROBLEMS SIMILAR TO OTHER AREAS EXPERIENCING "THE REVOLUTION OF RISING EXPECTATIONS."

The problems facing states in North Africa, the Middle East, and Southwest Asia as well as other states in the Islamic world are similar to those in other emerging nations throughout the world.

- The population explosion, as health measures prolong life, and a greater percentage of the population reach the child bearing age
- Insufficient food resources produced by traditional methods of cultivating marginal lands
- Need for improved means of capital formation in countries where a large percentage of the population lives near the subsistence level
- Providing for the use of a greater share of profits from sale of resources in the world market in benefiting the total economy
- Continued need to effect land reform and tax reform
- Continued demand for training personnel for technological, managerial jobs

Signs of change in these areas are shown by:

- Continued decline in illiteracy rates
- Lessening influence of strict Moslem sects, in opposing change
- Continued growth of middle class, more receptive to new ideas

OPTIONAL STUDIES

Suggested special optional studies: Baghdad in its Golden Age; Middle Eastern oil development; the changing status of women in the Moslem World.

GENERALIZATIONS

A few suggested generalizations that might be derived from Topic 1 and tested for validity in other contexts:

- The physical environment influences but does not determine culture patterns.
- The civilizations that have made the greatest advances in learning have been those which borrowed from many sources.
- Pacts, alliances, or ententes among groups of nations have a tendency to be of short duration.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 1:

Culture	Religion
Fanaticism	Revolution
Nationalism	Technology

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 1.

TOPIC 2
AFRICA SOUTH OF THE SAHARA: LAND AND PEOPLE

The "winds of change" have been sweeping across Africa since the close of World War II. In 1948, only four countries in the entire continent of Africa were independent. By mid-1965, 37 countries had gained their freedom with 27 of this group achieving autonomy since January 1, 1960. But the revolution under way among the peoples of Africa is more than political; it involves revolutionary changes in total patterns of living and thinking. It is important for young people to penetrate the many Western myths about Africa, to understand the problems of cultural change in an area strongly influenced by its geography, its cultural traditions, its heritage of Western colonial influences, and the compelling force of nationalism today. Perhaps most important is the understanding that cultural differences do not imply inferiority.

GEOGRAPHIC FEATURES HAVE TENDED TO LIMIT AFRICA'S DEVELOPMENT AND TO ISOLATE PEOPLES FROM CULTURAL CONTACTS WITHIN AND OUTSIDE THE CONTINENT.

Surface features which have discouraged intercultural mingling include:

- The high plateau covering most of the center of the continent
  - most of plateau surface fairly level, permitting some interior movement
  - plateau edged by sharp, steep cliffs, discouraging access to tablelands
- The long north-south "rift" valleys, tending to funnel migrations into a north-south pattern
- The narrow coastal plain, discouraging expansion of initial settlement
- Rivers unfavorable to interior penetration because of falls near the coast, shallow or shifting channels, or seasonal periods of low water
- Areas of rugged uplands such as the Ethiopian Highlands providing barriers to cultural interchange
- Dearth of good harbors, or harbors with easy access to the interior

Climatic conditions have affected the patterns of cultural migration.

- Desert conditions of interior north, preventing much interchange between Mediterranean bordering cultures and those of interior peoples
- Location of continent relative to equator tending to concentrate settlement in plateaus

Relatively infertile soil, together with lack of adequate moisture in many areas, has restricted settlement or cultural development.

- Prevalence of shifting or slash-and-burn type agriculture, permitting shifting as soil fertility dropped, but not providing any surplus to support other economic activity

- Relatively little development of irrigation in interior African cultural history
- Prevalence of plant and animal diseases

Despite a high degree of cultural isolation, several cultural interchanges resulted in agricultural improvement for peoples of the interior.

- Introduction of cattle by way of Ethiopia to interior peoples
- Introduction of crops suitable to hot, rainy conditions, possibly by contact with Southeast Asian peoples crossing Indian Ocean

GREAT EXTREMES IN PHYSICAL CONDITIONS POSE CONTINUING PROBLEMS FOR MAN IN AFRICA SOUTH OF THE SAHARA.

Climatic conditions show a close relationship to surface features, for example:

- Rainfall of sea-facing slopes vs. that of mountain-locked lands illustrated by heaviest rainfall in Africa on western slopes of Mount Cameroon and the meager annual rainfall in the Kalahari Desert area
- Temperature variation consonant with altitude differences, for example, the heat intensity in equatorial lowlands, the contrast of the Nigerian cities of Lagos and Kano, and the temperature range at the higher altitudes, including Mt. Kenya and Mt. Kilimanjaro
- Mediterranean climatic features at southern tip of continent only

Vegetational variation reflects the climatic extremes, and the surface irregularities.

- Despite popular stereotype, relatively small percentage of area in jungle and tropical rainforest
- About half the area under tropical savanna grassland, bush cover
- Landlocked areas and high plateaus generally semiarid to desert, with palms, low shrubs, coarse grass cover
- Dry forests on eastern slopes, bamboo, some evergreen in southern areas

Topographical extremes are found on the African continent

- Mount Cameroon, with elevation over 13,000 feet, within 50 miles of sea level port of Duala
- Highest volcanic peaks of east Africa on edge of eastern rift valley

Popular stereotypes tend to distort the extent and importance to Africa today of the game animal.

- Found chiefly in the grasslands of East Africa
- Hunted by Africans for meat, by British and Americans for sport
- Threat to animal life as well as human life, of insects as disease-bearers

AFRICA SOUTH OF THE SAHARA HAS EXPERIENCED GREAT HUMAN DIVERSITY DESPITE ITS RELATIVE ISOLATION.

Classification of Africa's peoples is difficult.

- Migrations and conquests, not all of which have been documented by written accounts

- Lack of objectivity of European and Arab observers who described African peoples
- Intermarriage of peoples belonging to different racial stock
- Sensitivity regarding race and other ethnic terminology (for example, Ethiopians and Somali used to consider themselves of Caucausoid ancestry)
- Confusion in use of terminology, with linguistic nomenclature substituted for ethnic or other cultural divisions

Despite popular stereotype, Subsahara African population, even prior to the great thrust of European imperialism, has included Caucasoid and Mongoloid elements as well as the Negroid peoples who form the great majority.

Subsahara's population today includes:

- A small number of such aboriginal groups as Pygmies, Negroes living in the central rainforest, and Bushmen and Hottentots of southwest Africa, generally classed as Negroid, although their origin and early history in Africa is in dispute
- Negroes of coastal West Africa, sometimes labeled as Sudanese or Guinea Negroes
- Negroes of the southern two-thirds of the continent, sometimes called Bantu because of their linguistic classification
- Caucasized-Negroid (Hamitic) people of east and east central Africa, who have some Caucasoid origins
- Caucasoid (Hamitic and Semitic) peoples penetrating from areas north of the Sahara and Arabia
- Asian descendants of Indians and Southeast Asians
- Europeans, many of whom are descendants of immigrants of the nineteenth century imperialist thrust

Linguistic differences are reflected in the identification of over 800 distinct languages and dialects in Subsahara Africa, including:

- Afro-Asiatic, with such subgroups as Semitic, including Ethiopian, as well as Ancient Hebrew and Arabic, Chadie or Hausa, Cushitic or Somali
- Niger-Kordofanian, with such subgroups as West Atlantic or Fulani, Central Bantu, including the languages in the Congo and the Southern part of the continent, with Swahili as an Arabized Bantu language spoken in East Africa
- Click languages including Bushman, Hottentot, and a few languages used in Tanganyika

In addition, languages of the former European colonial powers are still important, even constituting the official language in many of the newly emerging nations. Principal European languages in use in Subsahara Africa include English, French, Portuguese, and Afrikaans (South African Dutch).

Other examples of cultural variation among the various peoples include:

- Degree of authority delegated to king or ruling man
- Way of life in a wet area, compared with way of life in arid lands
- Urban vs. rural life
- Trade vs. subsistence economy

ETHNIC PARTICULARISM (TRIBALISM) IS A KEY TO AN UNDERSTANDING OF AFRICAN CULTURAL TRADITIONS AND THE DEVELOPMENT OF AFRICAN SOCIETIES.

A modern Yoruba chief has commented that "a tribe is another way of saying ethnic group." African leaders, however, resent use of the term as being equated with primitive. Although tribal society is dying out in modern Africa, the influence of tribalism upon attitudes and values will probably remain for some time.

Among the many ethnic groups in Subsahara Africa, the following which have played an important role in Africa's developments could be studied: Somali in the Somali Republic; Ibo, Yoruba, and Fulani of Nigeria; the Ashanti of Ghana; the Baluba of the Congo; Amhara and Galla of Ethiopia; Watutsi of Rwanda; Masai of Kenya and Tanzania; Zulu, Bechuana, and Basuto of South Africa; Kikuyu and Jie of Kenya; Baganda and Ankole of Uganda; and Mossi of the Upper Volta.

It should be borne in mind that African societies, like societies everywhere, have been expanding and contracting according to the vicissitudes of history. African kingdoms and empires such as Zulu, Ghana, Mali and Songhay, incorporated various populations as they developed. As they declined, the various incorporated groups often regained their previous structure and autonomy. Stories about the past history of some of these groups provide clues to the understanding of the present ethnic complexity of Africa.

Although each group maintained its own language, traditions, legends, customs and ways of making a living, there are certain common patterns that may be discussed.

In describing structure and customs, these relationships are important:

- Empires: various societies welded into one political unit by strong rulers
- Kingdoms: fully integrated societies under rulers such as Kabaka of Buganda, Asantehene of Ashanti
- Nations: large groups of people claiming descent from one ancestor or ancestress and often including stranger groups linked by bonds of fictional kinship may or may not have a common political organization, for example the BaKongo regarded as a nation, although political organization destroyed
- Tribe: a relatively compact group claiming descent from a common ancestor and often forming part of a larger nation
- Clan: a subdivision of a tribe; local founder often descended from tribal or national founder, recognized by the people, who do not know exact line of descent
- Lineage: division of a clan; descent from a known lineage ancestor can usually be traced
- Extended family: division of a lineage, usually including children of one great grandfather
- Nuclear family: man and wife (wives) and children

These are characteristics of African social systems:

- Communal ownership of land but not of all property
- Strong feeling of national, tribal, clan, lineage, and family solidarity
- Feeling of continuity with unborn and with the ancestors
- Polygamy a common practice with the brideprice still common
- Important rites at birth, puberty, marriage, and death
- Age-grade organization, secret societies, and work associations
- Local villages usually headed by elders, or chiefs (in the larger states)

There are a number of current problems related to traditional African political and social organizations.

- Some tribal lands and loyalties divided by boundaries inherited from former colonial owners
- Some political parties organized on an ethnic basis with competitive programs for power
- Transfering loyalty of the individual from ethnic group to nation; introducing new social values

IN TRADITIONAL AFRICAN TRIBAL CULTURES, ANIMISM AS A RELIGION WAS IMPORTANT IN EVERYDAY LIFE.

Religious practices may differ, but there are a number of common elements in African beliefs:

- Belief that a spiritual force infused such natural objects as rocks, rivers, mountains, trees, animals, and man
- Influence of African religious beliefs upon religious practices of those professing other religious beliefs
- Conception of a god as a Supreme Force or Being, a creator of the universe
- Belief in lesser gods or powerful spirits immanent in various natural or supernatural entities
- Veneration of the spirit of one's ancestors, who are, in a sense, part of the living community
- Strong belief in the forces of evil which pose an ever-present threat
- Belief in the powers of magic, to control spirits and the forces of evil and fate, enforced through the roles of priests, sorcerers, charms, and taboos
- Belief that forces of evil cause illness
- Employment of religious practitioners and medicine men to combine the practice of certain religious rites, the use of herbal preparations, and the application of psychological and physiological remedies

Other religious beliefs are important in Africa, often coexisting with traditional religions in the daily life of the individual.

- Presently about one-fifth of Subsaharan population Christian, an equal number Moslem
- Early tendency of Islam and modern attempt of Christianity to become localized, that is, adapted in form to the local culture
- Some indication that Islam's role in Subsahara Africa may expand

THE INDIGENOUS FORMS OF THE CREATIVE ARTS HAVE BEEN STRONGLY INFLUENCED BY BOTH SOCIAL STRUCTURE AND RELIGION.

Characteristics of African contributions to the mainstream of art, music, and literature include:

- Wide variety, depending upon regional, religious and ceremonial rites of people
- Usually abstract in form or employing symbolic expression of an inner reality (modern European art strongly influenced by this abstraction and symbolism)

Creative forms which are most representative of traditional African cultures include:

- Sculpture: varied materials, influence of religious practices, with the Ife and Benin bronzes as important examples; some sculpture related to practice of magic, including masks, ancestor statues, amulets
- Music and dancing: related to religious and tribal ceremonies, with complex rhythms and intricate dance movements
- Literature: a reflection of the cultural patterns, has been primarily an oral tradition until recently, when much of this literature has been collected and recorded. It has been important as a source of information for scholars in reconstructing segments of African history, and because it gives a picture of the African's conception of the forces in the universe that play upon him. Included are animal tales, myths, legends, episodes from the life of the people, and proverbs, and includes many of the stories brought to America during the period of slavery and now part of the American folklore. Since the 1930's, there is an increasingly rich literature of poetry, novels, and drama written by Africans and expressive of their culture

OPTIONAL STUDIES

Suggested optional studies: Geographic conditions to be encountered in an overland trip from Senegal to Tanzania; Religious rites of one of the influential populations; Examples of African roots for American folktales.

GENERALIZATIONS

A few sample generalizations that might be derived from Topic 2 and later tested for validity in other contexts:

- Cultures often include conflict of good and evil in their religious traditions.
- A culture may have a rich literary tradition, despite the lack of a well-developed writing system.
- Over a long period of history, contact between cultures takes place despite the existence of geographic barriers.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 2:

Ancestor veneration	Ethnic Group
Communal ownership	Social Control
Conformity	Ethnicity

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 2.

TOPIC 3
AFRICA SOUTH OF THE SAHARA: HISTORIC TRENDS

The history of man in Africa certainly goes back as far, if not farther, than the history of man in Asia or in Europe. History in Africa does not begin with European exploration and colonization. Until recent years, our awareness of the African past has been blinded by the Western concept of history as that confined to literate societies. Now that there is a demand for African history, scholars are utilizing the findings of archeologists, botanists, linguists, anthropologists, and other specialists to reconstruct significant developments of the past. Radio-carbon dating helps in establishing the time for the early period, and the use of oral traditions checked against accounts of foreign traders and visitors helps to validate later developments.

Nor does its history end with a review of the African territorial acquisitions of nineteenth century imperialism. In a sense, James Kenyatta's employment of "Harumbee!" a Swahili logger's term meaning, "Let's all pull together!" is symbolic of the forces at work in present day Africa, and the directions which history there may take. Of great importance, moreover, is the examination of the whole range of Africa's history, in terms of the interrelationships and causative factors that can be discerned in noting the rise, then fall, then rise again of Africa for the Africans.

SUBSAHARAN RESOURCES WERE SUFFICIENT EVEN IN EARLY TIMES TO SUPPORT AN IRON-AGE CULTURE.

Many important resources were utilized in the early development of the area south of the Egyptian kingdom:

- Iron deposits and necessary fuel for smelting, in the area between the upper Nile and Lake Chad
- Animals for production of ivory and skins desired in trade
- Valuable woods such as ebony, used in trade
- Soil conditions satisfactory for agriculture that would support a town life development
- Gold found in trade probably from sources in upper Niger and Senegal valleys
- Some evidence of the use of Katanga copper as early as eighth century

DURING THE PERIOD OF THE ANCIENT CIVILIZATIONS IN THE MEDITERRANEAN WORLD, THERE WAS A FAIRLY CONTINUOUS CULTURAL INTERCHANGE OF KNOWLEDGE WHICH AFFECTED THE PEOPLES OF SUBSAHARA AFRICA.

Some new practices and ideas of the Mediterranean cultures penetrated this region:

- Introduction of agriculture reckoned by some scholars as about 3000 B.C.
- Ideas of political organization, possibly from Egypt, used by the kingdoms of Kush, in what is now the Sudan and Axum; in what is now Ethiopia

- Introduction of tropical area food crops, such as bananas, yams, probably from Southeast Asia, about the beginning of the Christian era
- Introdution of the camel as a beast of burden for the northern desert areas, about the beginning of the Christian era

An indication that cultural contact was a two-way interchange is seen by the demands upon Subsaharan Africa by Mediterranean cultures for these African products:

- Gold, ivory, hides, ostrich feathers, ebony, and other luxury products
- Slaves usually captives taken by one tribe or kingdom at war with another

ALTHOUGH TRIBALISM HAS BEEN IMPORTANT FROM EARLY TIMES, AFRICA HAD A LONG HISTORY OF ORGANIZED POLITICAL STATES BEFORE THE ERA OF EUROPEAN PENETRATION.

Chronologically, the first political organizations of people are found north of the Equator, in areas of close contact with Mediterranean civilizations.

Kush, a Nubian kingdom, originated as an independent country in the upper Nile. It traded with Egypt and later was conquered by the Egyptians. Its development as an independent state includes:

- Gradual increase in autonomy as Egyptian empire crumbled under invasion
- Development of a biracial population
- Assumption of power by Negroid peoples
- Interference with Egypt, short period of rule over Egypt (707-696 B.C.)
- Participation in African-Asian trade
- Decline in power as Axum in Ethiopian highlands became more important (by about second century A.D.)
- Introduction of Coptic Christianity in areas dominated by Axum (modern Ethiopia)
- Final destruction of Kush's capital, and scattering of its population

Sudanic civilizations during Africa's "medieval period" (roughly, from the downfall of Kush until the coming of the European), have certain common elements:

- States headed by rulers regarded as divine, with rituals, way of life prescribed by this belief
- Generally a strong central kingdom, with lesser small ones as satellites around it
- State tended to be an organization imposed by force upon villages of peasant cultivators
- Power wielded by officials holding office at king's pleasure, often hereditary administrators
- Women of the royal family in preeminent power positions
- External trade usually a royal monopoly
- King and administrative staff supported through tribute raised throughout kingdom

Information about these Sudanic kingdoms has come from accounts of Arab traders and visitors, as well as through oral tradition. Among these states which were founded in the first millenium were:

- Kanem, northeast of Lake Chad
- Ghana, northwest of present state of that name
- Mali, somewhat to the south of Ghana, but a successor to its power, and site of Timbuktu, legendary city of wealth and learning
- Songhai, east of the great bend of the Niger
- The Hausa states, in northern Nigeria

During this same period, Bantu-speaking groups migrated from an area probably near the Cameroon highlands, and gradually assumed the dominant role in Central, Eastern and Southern Africa.

Bantu kingdoms of note, founded in most cases just before the coming of the European, included:

- Kingdom of the Kongo (in the delta of the Congo)
- Southern Rhodesian kingdom of the Monomotapa dynasty with its capital at Zimbabwe
- Buganda, in East Africa on Lake Victoria

THE RISE OF ISLAM BROUGHT INCREASED TRADE AND NEW KNOWLEDGE TO THE ORGANIZED STATES OF AFRICA.

Islam penetrated tropical Africa about four centuries after its spread across North Africa, and its major agents of transmission were Moslems from North Africa.

- Use of Arabic as written and spoken medium of communication with world north of the Sahara
- Trade patterns
- Establishment of Moslem learning institutions, for example, University of Sankore at Timbuktu, and training of an educated class for key government positions
- Conversion of the Negro populations in the kingdoms immediately south of the Sahara and in port cities along the east coast
- Accounts of Moslem travellers, alerting medieval Europe of developments in Africa

Attacks by Islam in Africa upon Ancient Ghana in the eleventh century weakened the empire so badly that it fell apart. The people of Mali and Songhai, the empires which succeeded Ghana, were also Moslem.

THE FIRST IMPACT OF THE WEST UPON AFRICA LEFT A BITTER HERITAGE.

Although Portugal's initial interest in gold and spices prompted the exploration of Africa's west coast, the slave trade soon became the major reason for her involvement, and set the pattern for foreign contact up until the nineteenth century.

- Little indication of slaves in Guinea trade accounts prior to the 12th century, with expansion of this trade coinciding with spread of Islam in this area
- Growing demand for slaves as various European countries established plantation-type colonies in the Western Hemisphere

- Raids by slavers upon coastal areas, but African chiefs and headmen also took responsibility of obtaining slaves from the interior for European merchants, European colonists in the Americas, the major African states, and Arab merchants
- Continuation of slave trade after American Civil War: Brazilian abolition in 1888; British antislavery patrols maintained until 1901; Saudi Arabian slavery abolition in 1960's

European pressures upon African states for slaves and gold brought serious consequences among the African civilizations.

- Disastrous effects of the internecine wars, fought to capture slaves, for the expanding market
- Downfall of such kingdoms as the Kongo as a result of Portuguese interference
- Removal of approximately 15 million of the most healthy and energetic young men and women from Africa's population during the slave trading years

It should be remembered that many Africans had little or no contact with the Europeans directly, since the exchange usually took place at forts or factories along the coast. However, there were influences which permeated the population, not all of which were harmful to African life.

- Introduction of new foods and crops, such as cassava, maize and sweet potato from South America
- Awareness of Western learning and institutions, including Christian church

Changes took place in the political alignment and structure in Africa, as a result of a new source of wealth in the slave trade and the potential power of backing by European guns. Some shifts created bitterness among those displaced in power.

- Decline of states in the western Sudan and subsequent rise of states just inland from the coast, including the realm controlled by the Ashanti, the Yoruba Empire of Oyo and Dahomey in the 17th and 18th centuries
- Seizure of the Hausa Kingdom in the Sudan by the Fulani, as a result of the shift of trade from the trans-Sahara routes to the coast
- Growth of importance of Zanzibar on the East Coast as a center of trade in slaves and ivory

GROWING HUMANITARIANISM IN THE WEST BROUGHT SOME MOVEMENT, LARGELY INEFFECTUAL AGAINST THE EVILS THAT EUROPE HAD INTRODUCED INTO SUBSAHARA AFRICA.

Among the forces which brought pressure for an antislavery movement were:

- The emphasis upon the Natural Rights of Man
- Humanitarianism, growing out of the Age of Enlightenment
- Beginnings of missionary zeal on the part of Catholic and Protestant Christians

Important developments helped to end white man's inhumanity to the African.

- The work of the British in stopping the slave trade

- The establishment of Sierra Leone by the British in the eighteenth century and Liberia by the United States as homelands for ex-slaves in the nineteenth century
- Influence of Catholic and Protestant missionaries who penetrated central Africa in the nineteenth century, and included social welfare in their programs
- The importance of explorations of inner Africa by Rene Caillié, Mungo Park, Richard Lander, Heinrich Barth, David Livingstone and others, many with missionary organization support, and with subsequent Western interest in their discoveries

Despite this growing awareness of the inhumanity of the slave trade, the slave trade was justified by some well into the nineteenth century, on the basis of the need of labor in opening new lands, and as a way of bringing Christianity to heathen people by introducing them to Western civilization.

THE LATTER PART OF THE NINETEENTH CENTURY SAW A CHANGED FORM OF EUROPEAN PENETRATION.

The "scramble for Africa" by European powers between the 1880's and the first World War resulted in the establishment of European claims to most of the territory in Africa.

- The rule laid down by the Berlin Conference of 1884-85
- Some claims based upon treaties with chiefs as basis for ownership, despite different concept of ownership in traditional terms
- Some conquest of organized kingdoms despite fierce resistance (Ethiopia able to resist Italy's pressures until 1935)
- Boundaries drawn without regard for geographic aspects of ethnic or cultural divisions

Other aspects of new imperialism which brought further changes to the African way of life:

- Introduction of Western political ideas, with a white minority maintaining power in each of the territories claimed by European countries
- Introduction of a European language, particularly for official and commercial purposes
- Imposition of extractive economies
- Improved transportation facilities, particularly to service areas with important resources
- Exploitation of native peoples, with imposition of harsh working conditions and cruel discipline by the private companies developing the resources

Africa's mineral wealth and population were exploitable assets for the industrial developing European powers: South Africa, as an example.

The importance of Africa's population as a potential market was seen by Henry Stanley and others, who eventually awakened interest by European ruling powers.

THE POLICY OF APARTHEID IN SOUTH AFRICA IS LARGELY A PRODUCT OF THE HISTORY OF WHITE SETTLEMENT IN THAT REGION.

A sense of separation from others around them was the heritage of the 17th century Europeans who first settled in the Cape area to establish a way station for India bound ships.

- Experience of Dutch and Huguenot settlers in trying to maintain their Protestant faith in Europe
- Recognition of cultural differences between European settlers and Negro groups, including some remnants of Hottentots and Bushmen
- Continued focus as separate groups in series of migrations, culminating in Great Trek of 19th century
- Further stratification into separate groups, Boer and English, after English takeover in the Napoleonic Period

The wealth and promise of southern Africa further intensified this sense of identification: the discovery of diamonds, Cecil Rhodes and the Boer War as contributing to social stratification and present day problems.

South Africa's population today shows evidence of the many forces which promoted stratification of society, with a population composed of English, Afrikaners, "Coloured," Indians, Negroes, (mostly Bantus). Official languages for the Union of South Africa include English and Afrikaans, while African languages are used in social and business contacts as well. Descendants of the early white settlers have been able to maintain control of economic life, with managerial and ownership functions concentrated in white hands, unskilled labor in Negro and Coloured.

South African self-government, earlier than that in other parts of Subsahara Africa, became, essentially, a movement for autonomy for the white population only.

- "Race relations" equated with "nationalist relations," to refer to contacts between British and Boers
- Terms of Boer settlement in 1902 precluded discussion of votes for Bantu-speaking majority until later date
- Franchise for whites only in new constitutions for Transvaal and Orange Free State in pre-World War I era
- Racial policies of South African Republic established after World War II, committed to exclusion of all nonwhites from participation in political life, with encouragement of separate "Bantu" state principle

AFRICAN OPPOSITION TO EUROPEAN RULE WAS TYPICAL OF ANY TRADITIONAL SOCIETY, RESENTFUL OF THE DISRUPTION OF ITS WAY OF LIFE AND THE IMPOSITION OF NEW ECONOMIC PATTERNS AND POLITICAL SYSTEMS.

Opposition was manifested with a developing sense of identity as an "African" and a feeling of nationalism.

- Establishment of separate Negro Christian churches, incorporating the teachings of the Christian missions with African patterns—sometimes referred to as "Ethiopianism" and "Zionism"
- Such nativistic movements as the Mau Mau activity among the Kikuyu in Kenya in mid-twentieth century

Political societies differed in objectives, according to the political relationships established by the mother country.

- Concentration of French African associations upon increasing the power of Africans, as recognized French citizens, in the government of Paris
- Work of British African organizations such as the West African National Congress to convert legislative councils into African parliaments, and executive councils into African ministries responsible to such parliaments, providing framework for independent government

These political organizations were largely without much influence, in the early twentieth century, when attainment of political independence seemed very remote. They did serve a purpose, however, in creating nationalist feeling.

INCREASING URBANIZATION WAS AT THE SAME TIME A CREATOR AND A DESTROYER OF AFRICAN UNITY.

Factors in urbanization encouraging nationalism included:

- More populated areas the bases of political activity
- Growth of political activity trade unions
- Communication (usually through the common European language) with those from other regions, populations

At the same time, the breakdown of ethnicity as the new city dwellers faced new cultural patterns resulted in a loss of identity. In some cases, "tribal" associations or unions within the city attempted to overcome this problem.

BOTH EVENTS OUTSIDE AFRICA AND LEADERSHIP WITHIN AND WITHOUT AFRICA HELPED PROMOTE NATIONALIST GROWTH.

Idealism growing out of external events as well as economic disruptions stimulated expressions of discontent against colonial management.

- Involvement of some African troops in World War I
- The Indian independence movement with Gandhi's well publicized-passive resistance crusade which awakened a response first among the large Indian minority in South Africa
- The demonstration in World War II, of the power of the nonwhite in Asia to challenge the economic and political domination of the Western powers
- The stimulus of Arab nationalism in the post World War II era, which resulted in ultimate independence for northern Africa and the Middle East

Throughout the twentieth century, there was growing resentment of apparent European acceptance of apartheid policies, or, even in the case of British statements such as the 1930 declaration of the ultimate paramountcy of African interests in its central and east African areas, with the slow progress of democracy for Africans.

THE AFRICAN NATIONALIST MOVEMENT WAS LED BY BOTH AFRICAN AND NEW WORLD NEGROES.

Early African leaders were aided by many outsiders who promoted the African cause.

- William E. B. DuBois, founder of the National Association for the Advancement of Colored People, who worked with the Pan African Congress
- Marcus Aurelius Garvey, influential in the early twentieth century through international conventions and the Universal Negro Improvement Association
- Edward Wilmot Blyden, a Liberian immigrant of the mid-nineteenth century, who coined the rallying cry, "Africa for the African"
- Joseph E. Casely- Hayford in the early twentieth century, who worked with the West African National Congress

Leadership in the final independence drives rested in many cases with young intellectuals, many with a background of European education, but with a devotion to the cause, "Africa for Africans": in Ghana, Kwame Nkrumah; in Guinea, Sekou Touré; in the Ivory Coast, Felix Houphouet Boigny; in Senegal, Leopold Sedar Senghor; in Togo, Sylvanus Olympio; in Nigeria, Nnamdi Azikiewe, Abubakar Tafawa Balewa, and Obafemi Awolowo; in the Congo, Joseph Kasavubu, Patrice Lumumba, and Moise Tshombe; in Tanzania, Julius Nyerere; in Kenya, Jomo Kenyatta and Tom Mboya.

Leadership has been established in many of the new nations, in the pattern of heads of one-party governments, with the loyalty to the personality at the head rather than to the program which he supports. This is said to be reminiscent of the traditional leadership pattern of the earlier culture.

MANY OF AFRICA'S PROBLEMS TODAY ARE CAUSED BY THE "REVOLUTION OF RISING EXPECTATIONS."

Conscious of the cultural lag of his society, the African citizen of a new nation does not want to wait until tomorrow to achieve the goals of freedom from ignorance, poverty, and disease and the opportunity to work out unique African ways of thinking and living in the twentieth century.

Problems which make the achievement of these goals difficult include:

- Continued political instability in many nations
- High illiteracy rate, in the 90% range in some areas
- Continued debilitating effects of disease upon much of the population in some areas
- Continued control of Africa's economy by European and other expatriate groups
- Instability of prices for primary products
- An average level of income too low to provide for both the consuming and the saving sectors of society needed for development

Each country is operating with some type of planned economy in order to allocate scarce resources, obtain outside capital, and look to future development.

Most new African nations depend upon outside aid:

- Primary resources found in the former mother countries, as well as United States

- Some aid from Soviet Union
- Peoples' Republic of China
- An African Development Bank, established in the 1960's with capital subscribed by 30 countries, for transportation, communication, power
- United Nations specialized agencies' assistance for health facilities, education

A problem for the various African republics has been the political implications of accepting aid either from the former mother country, or a leading power in the Cold War.

Developments in African agriculture in the post-independence period include:

- Shift to a variety of cash crops in place of subsistence
- Encouragement of diversification, where depending on one crop such as cocoa in Ghana, cotton in the Sudan, and coffee in Ethiopia has resulted in detrimental effects of price changes on the world market
- Increased use of scientific and technological advances in soil conservation, pest control, use of fertilizers, and of labor-saving machinery

Progress in development of hydroelectric potential and resulting economic improvement of the area is apparent in several areas in Africa, with labor and capital drawn from worldwide sources. Notable achievements, all post-independence projects of the countries conceived include:

- The Kariba Dam on the Zambezi River in Zambia
- The Akosombo Dam on the Volta River in Ghana
- The Kainji Dam on the Niger River in Nigeria

Development of inexpensive, efficient transportation has been hampered by lack of capital. Nevertheless, progress has been made in road building, construction of new deep harbors, some railroad construction, and vast expansion of airlines, particularly for some of the new landlocked nations.

In the industrial sector, efforts are being made to provide processing operations for the many mineral and forest products formerly shipped as raw materials. There is an increasing movement toward control and operation of these facilities by Africans, which helps to increase the income of the countries concerned. In addition, small-scale industries producing consumer goods such as clothing, furniture, processed foods, and bicycles are now expanding in many countries.

PAN AFRICANISM HAS BEEN LARGELY AN IDEAL RATHER THAN A REALITY.

Many African leaders have had dreams of merging all Africa in some type of federation to solve its political, economic and social problems. Aside from the ideological factors based on the unifying force of Africans long struggle to achieve independence from the white man of the colonial powers, the size and location of many of the new countries make necessary some type of economic international cooperation if they are to survive. However,

there have been attempts at cooperation, still largely without tangible evidence of success. Some attempts at regionalism, though now given up, are significant.

- The Casablanca group of the 1960's, considered radical in program, and tending to favor the Communist bloc in political and economic ties
- The Monrovia Group of the 1960's, more moderate in program, with closer relations with Western Europe and the United States

The Organization of African Unity, founded at a conference at Addis Ababa, and supporting the Monrovia approach, has made provision for a structure within which problems can be discussed, and through which non-interference in the internal affairs of the member states has been pledged.

OPTIONAL STUDIES

Suggested optional studies: An historical survey of cultures in the great bend of the Niger; A comparison of Belgian, French, and British colonial practices in nineteenth century Africa; The significance of the findings of Louis Leakey in regard to our knowledge of early African history.

GENERALIZATIONS

A few sample generalizations that might be derived from Topic 3 and later tested for validity in other contexts:

- The degree of development of a society should be reviewed relative to the mainstream of human development in other parts of the world at that time.
- For the successful maintenance of a centralized political alliance, it is necessary to find some principle of allegiance which can transcend other more primordial ties such as kinship and ethnicity.
- History has shown, in situations where great profits are involved in a practice that is not in harmony with the moral code, a society's efforts frequently are bent to provide ethical justification of the practice.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 3:

Apartheid	Indigenous
Consensus	Pan Africanism
Cultural diffusion	Racial Minority

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 3.

TOPIC 4
SOUTH ASIA (INDIA AND PAKISTAN)

The South Asian subcontinent is separated from the rest of Asia by high mountain ranges. Within this area may be found great diversities of topography and climate, peoples, languages, religions, and extremes of wealth and education. Seldom in its history has South Asia been a united country. The area has been influenced by many cultural borrowings from invaders and traders, but almost all of these influences have been absorbed by India's own ancient cultural patterns, for it is in the continuity of the Hindu tradition that we find the unity of India. It is significant that the Moslems, the one Asian invading group which had religious beliefs diametrically opposed to those of Hinduism, formed a separate state instead of participating in a united independence for the subcontinent.

WATER HAS EXERCISED A DECISIVE INFLUENCE ON LIFE IN SOUTH ASIA.

The northern plains, home of about one-third of India's population and goal of the many invaders, have sources of irrigation from the great river systems:

- the Indus
- the Jumna
- the Ganges
- the Brahmaputra

Other densely populated areas include the narrow coastal valleys along the Arabian Sea and the Bay of Bengal, where rainfall is heavy.

The summer monsoon literally determines life and death for the coming year:

- too little, with resulting drought and crop failure
- too much, with resulting floods and destruction
- difficulties ensuing from rainfall limited to a short season

Throughout history, irrigation has been important.

- canals from rivers in north India
- tanks and wells for underground storage
- building of dams and irrigation systems as part of post-independence economic development, for example:
  - Bhakra Dam to irrigate the Indian Punjab
  - Jinnah Barrage on the Indus in Pakistan

Many religious practices symbolize the importance of water, for example:

- Temple pools
- Ceremonial bathing in the Ganges
- Construction of funeral pyres on river banks

MOUNTAINS HAVE AFFECTED THE CLIMATIC CONDITIONS OF INDIA.

Favorable climatic aspects stemming from topography include:

- Monsoon moisture, dropped on India's side of Himalayan mountain barrier
- India screened from freezing winds of central Asia
- Sources of great rivers in snowfields of Himalayas

Less favorable aspects include:

- Semiarid areas on Deccan plateau, somewhat screened from Monsoons by Eastern and Western Ghats
- Intense heat and sluggish streams of flat lowland areas

GEOGRAPHIC CONDITIONS HAVE CONTRIBUTED TO SOUTH ASIA'S LONG HISTORY OF DISUNITY AND TO HER CULTURAL DIVERSITY.

South Asia has seldom been a united country. Near union was achieved by:

- Asoka in the third century B.C.
- The Moguls in the 17th century
- The British Empire in 19th and early 20th centuries

Outside influences upon northern India came mainly through mountain passes to the west and northwest, for example:

- Aryans from 1500 to 500 B.C.
- Alexander the Great in the fourth century B.C.
- The Moguls in the 16th and 17th century A.D.

Outside influences upon South India came mainly by sea, rather than over the Vindhya mountains from North India.

- Traders from Arabia and Persia before the birth of Christ
- South Indian trade with Southeast Asia
- First impact of western European colonization here
- South Indians to Africa
- Bombay the foremost gateway from Europe to India

WITHIN THE INDIAN CONCEPT OF A UNITED COUNTRY THERE MUST BE ROOM FOR EXPRESSION OF MANY ASPECTS OF DIVERSITY, STEMMING FROM THE CULTURAL HERITAGE.

Although there are few people of a racially separate stock in the subcontinent, important physical disparities can be noted:

- Deccans and South Indians, darker in complexion and smaller in stature, generally descendants of Dravidians
- Aryans, more similar to Europeans, in greater numbers in Gangetic plains
- The few Mongoloid-Tibetan types concentrated in northern mountain areas

Despite the impracticalities in the use of many languages, there are several reasons for the difficulty in effecting the adoption of one official tongue:

- Existence of about 140 languages, 500 dialects on the subcontinent
- Many of languages with distinct linguistic structure, different scripts, highly developed literatures

- Recognition in Indian Constitution of 15 major languages including English
- Some resistance to English as one of official languages because of the association with previous colonial experiences

There have been pressures from other linguistic groups against making Hindi the one official language. Each major language has its own heartland historic style, literature and myths, and the preservation of the language is a matter of provincial pride. In addition, there are these problems:

- Difficulties in qualifying on civil service examinations, in competition with Hindi-speaking group
- Fact that Hindi would make a third language for educated southern and eastern Indians, in addition to local language, English

There is variety in dress, food habits and other customs throughout the subcontinent, for example:

- Sari for women common to most of India, but color, design differ according to local custom
- Shulvar, worn by Punjabi women, girls in some parts of northern India
- Dhoti, worn by men in different ways in various regions
- Western clothes common for some city men; sometimes combined with native dress

The subcontinent has been fertile ground for origin or transplant of many religious faiths:

- Hinduism, the religion of about 85% of the population
- Jainism, Buddhism, and Sikhism all originally reform movements within Hinduism (Buddhism most important as a cultural export, chiefly to East Asia and Southeast Asia)
- According to legend, Christianity introduced in first century, to south India
- A few Jews, chiefly in cities and in South India
- Parsi, the spiritual descendant of Zoroasterism, which came from Persia
- Muslims still about 10% of population of India despite establishment of Muslim state of Pakistan

BECAUSE HINDUISM HAS BEEN MORE THAN A THEOLOGY THROUGHOUT INDIAN HISTORY, IT HAS SERVED AS A UNIFYING ELEMENT IN THE CULTURE.

Hinduism's beliefs and societal practices developed as different peoples invaded and conquered parts of the subcontinent:

- The Vedas, prayers or hymns still recognized as sacred today, originally an oral tradition, in Sanskrit, 1500-1000 B.C.
- Beginnings of caste divisions with Brahmans, or priests as highest grade, begun under Aryans, invading 2000-1000 B.C.
- Purpose of later scriptual writings (Brahmanas, or collections of rituals, 800-600 B.C.) and the Upanishads (600 B.C.) to explain the universe and its order
- Importance of concepts of afterlife and rebirth (samsara), beginning in Upanishadic period
- Great epic poems at various historical periods to illustrate the roles of men and the rules of caste, as shown by gods and great heroes

- Mahabharata: the moral obligations of man and/or the paths to moksha or "salvation"
- Ramayana: duties of king; of husband

Hinduism allows for many variations although there are certain unifying beliefs. There is substantial agreement among many Hindus that there is one supreme, unknowable entity and that there are many paths of approach to this entity. However, many Hindus can be considered polytheists.

. The chief gods: Brahma as the creator; Vishnu as the preserver; Shiva as the destroyer (of ignorance and evil)
. Many deities representations of Brahma, as the impersonal, all pervading spirit: the One

The central unifying belief is samsara, the rebirth of the soul, bringing one back to earth in various forms of life, supported by:

. karma, the idea that one's deeds in this life carry their inevitable consequences and these consequences shape or define one's condition in future existences
. dharma, the duty that must be performed as obligations of one's family and of one's caste

Principal practices of Hinduism have included:

. The temple as the center of religious life, with no corporate worship or liturgy
. The home as the center of most religious rites
. The Ganges as the most sacred river, bathing in which would bring fertility and purity
. Sacredness of animal life and noninjury to such life
. Cremation of the dead, to release the soul

REFORM MOVEMENTS WITHIN HINDUISM RESULTED IN THE FOUNDING OF OTHER RELIGIONS OR SECTS.

Religious leaders at various times in Hinduism's long history have rejected the caste system, and have urged greater personal involvement and responsibility in the idea of rebirth.

. Teaching of Guatama Siddartha, the Buddha or Enlightened One in the sixth century, with emphasis upon sublimation of desire, through following of the four Noble Truths and the Eightfold Path, to achieve Nirvana, the end of the rebirth cycle
. Teaching of Mahavira, founder of Jainism, that escape from rebirth comes from right faith, right knowledge, right conduct, with emphasis upon Ahimsa, nonviolence to any living thing
. Original intent of Guru Nanak, founder of Sikhism in 15th century, to combine best teachings of Hinduism and Islam, with belief in one God, equality of all men before him; martyrdom of Sikh leader influential in changing cult to a military brotherhood
. Variants of Buddhism, found elsewhere in Asia
  - Himayana Buddhism of Ceylon and Southeast Asia: emphasis upon monks, monastic life, individual salvation
  - Mahayana Buddhism of Tibet, Mongolia, China, Japan, and Korea: emphasis upon intercession of saints in helping one reach Nirvana

UNDER BOTH HINDUISM AND ISLAM, TRADITIONALLY THE FAMILY AND THE LARGER KIN-GROUP RATHER THAN THE INDIVIDUAL HAS BEEN IMPORTANT IN THE INDIAN SUBCONTINENT.

The traditional pattern of family organization and family life included the following:

- Extended family: several generations, brothers and their families living with parents
- Eldest male as head of family, with patriarchal authority over family members
- Wife's duties involved in management of household, care of children
- Supreme importance of sons to officiate in religious rites, and to help in economic activities
- Arranged marriages, including child betrothals
- Religious rites, feasts, and holidays celebrated in family
- Time patterns largely agriculturally determined: the monsoon, the crops, the growing season, each affecting the daily life

At times the larger-kin group or birardri is as important in the life of each individual as is his own extended family.

RECENT CHANGES IN THE STATUS OF WOMEN ARE INCONSISTENT WITH THE ROLES TO WHICH TRADITIONAL SOCIETY ASSIGNED THEM.

Changes in the law codes which have given women greater equality with men include:

- Raising of minimum ages for marriage
- Female rights to hold property
- Right of divorce and claim to maintenance allowance
- Outlawing of bigamy

Some educated women have been assuming leadership roles in public services in the 20th century:

- Madam Pandit, first woman president of U.N. General Assembly
- Selection of Indira Gandhi as Prime Minister, in 1966
- Women in education, provincial and national legislatures, the professions

THE CASTE SYSTEM PROVIDED FOR A STABLE ORDERLY SOCIETY WHEN INDIA WAS CHARACTERIZED BY VILLAGE CULTURES.

It is thought that the Aryans established the three upper castes to hold in political and economic subjection the conquered Dravidians, assigned to the Shudra or menial class.

The more desirable or "twice born" castes included:

- Brahmans, or priests
- Kshatriyas or warriors
- Vaishiyas or farmers and merchants of respectable status

The development over the years of over 3,000 subcastes can be attributed in part to localism caused by poor roads and communication. Since caste is essentially endogamous, the area over which the marriage net could spread set the geographic limits for that caste.

A group evolved lower in status than any of the castes. These Untouchables, or scheduled castes, are subject to the following limits and proscriptions:

- Expected to perform socially distasteful tasks of the village, and ritually unclean occupations; handling dead humans and animals, sweeping, tending scavenging animals
- Prohibited use of wells, public roads, temples
- Prohibited any physical contact with caste members

Caste assignment and established behavior patterns have been accepted by the average Indian as ordained for this life, with no recourse or hope for change. Each Hindu is born into one of the castes.

- Acceptance of the group rather than individual will
- Reinforcement of karma and dharma

TWENTIETH CENTURY PRACTICE OF CASTE IS BASED MORE UPON TRADITION THAN THE NEEDS OF SOCIETY.

Among the factors that have weakened caste lines, and have made certain aspects of caste obsolete are:

- The tendency of industrial jobs to cut across caste lines
- The urgency for more physical labor, to build necessary dams and public works
- The opportunities with education to rise in status above limits set by caste
- The increasing migration to cities
- Universal suffrage
- Prohibitions against discrimination in Indian Constitution
- The leadership of men like Gandhi, in fighting discrimination

In certain phases of Indian life, caste still plays an important role:

- Still ranked before all other considerations in arranged marriages
- Retained with little change in more traditional villages
- Seen by some as an essential part of Hinduism (although more economic, social, than religious)
- Accepted by average Indian as irrevocable in this life time: one cannot "rise above his caste"

Over the years, castes have often tried to raise their status in the caste hierarchy. Some have succeeded, with the process taking several generations to accomplish.

FOR THE MOST PART, THE HISTORY OF THE SUBCONTINENT HAS SHOWN REGIONAL RATHER THAN CENTRALIZED CONTROL.

Reasons for delegation of the ruling authority to local nobility or officials included:

- The vastness and relative geographic isolation of some areas, coupled with poor communications
- The relatively low level of agricultural productivity, seldom producing an adequate economic surplus to support a centralized government
- The Hindu ideal of living detached from the world, dutiful but desireless

Advice on how to gain power and how to hold it in one of the regional kingdoms is found in the Arthashastra.

- Following the religious customs of the people to help make the throne secure
- King to perform four functions of expanding the country by conquest, preserving what was gained, increasing the wealth of the country and enjoying it
- Rules prescribed for all military, diplomatic, economic, and administrative procedure

Life in the villages of the regional kingdoms remained relatively unchanged until recent times. In spite of widespread farmer ownership of land, the farmer lived on a precarious marginal basis, with these problems:

- Annual tax burden of at least 1/4 of produce of the soil
- Higher taxes and/or rent charges in lean years
- Moneylender's rates exorbitant

THE HISTORY OF THE SUBCONTINENT FEATURES ALTERNATE WAVES OF CONQUESTS FOLLOWED BY PERIODS OF ASSIMILATION.

Some important steps in this progression include:

- Aryan penetration of north India and consequent Dravidian withdrawal to south, 1500 B.C. to 500 B.C.
- Consequent "Indianizing" of Aryans, "Aryanizing" of north India, in period 500 B.C. to 500 A.D.
- Persian penetration from northwest, 6th century B.C.
- Conquest by Alexander the Great, Greek influences 4th century B.C.
- Asoka's completion of his all-India empire, about 250 B.C.—devotion of rest of life to promoting ideals of Buddhism
- "Golden Age" of the Guptas, period of great cultural achievement, 400 A.D. Achievements include:
  - Mathematical progress: Arabic numerals, zero, place notation
  - Use of Sanskrit as the official language in north India
  - Consolidation of Hindu religion, emergence of fully developed forms of religious rites and worship
  - Development of secular literature; including the writings of Kalidasa
  - Development of Buddhist and of Hindu sculpture, painting, and architecture; period of development of the Ajanta cavepaintings
  - Establishment of the classical forms of the dance
  - Establishment of the traditional forms of music: the scales, the ragas, or classical themes upon which improvisations are made and instruments such as the vina
  - Development of the luxury products for export: fabrics, jewelry, metalwork
- Invasion beginning in the 5th century by the Huns, who settled east of the Indus river and became known as the Rajputs, famed as warriors
- Period of emigration, particularly from south India to Southeast Asia

THE MOSLEM CONQUESTS OF THE HINDUS BROUGHT LITTLE UNION OR COOPERATION BETWEEN THE RULING MOSLEMS AND THE HINDU POPULATION.

Islam came into India with three waves of invaders:

- The invasion of the Sind River at the mouth of the Indus by Arab Moslems in the 8th century
- The invasion from Afghanistan by Turkish-Mongol Moslems around the year 1000
- Mogul invasion and conquest beginning in the 16th century

Effects of the Moslem invasions upon the Hindus, though varied, generally brought about:

- Some conversion of Hindus
- Control of Hindu majorities by Moslem ruling minorities
- Periodic looting and destruction of Hindu Temples, but Hindu worship usually permitted
- Hindus regarded as idolators by Moslems

The Mogul empires provided the greatest degree of centralization since Asoka, with varying effects upon the population:

- Under Akbar, efficient government, religious toleration, well organized taxation system, cultural achievements, synthetic Indo-Muslim art, literature and architecture
- Under weaker successors, religious fanaticism, increasing anarchy and civil war, more injustices for the peasants
- Throughout all these changes in power, continuity of village life and importance of joint family maintained

Fanaticism and harsh rule by the later Moguls helped to bring about the conditions which led to their downfall.

- Formation of the Marathu Confederacy by Hindu leaders
- Increased anarchy and political chaos
- Disregard of threat imposed by first European traders

BRITISH RULE BOTH DISRUPTED AND ENRICHED INDIA'S WAYS OF LIVING AND THINKING.

British penetration began in commercial terms under the British East India Company, a chartered monopoly trading company.

- Original investment under a charter from Queen Elizabeth to buy valuable Oriental commodities in India and Southeast Asia and to resell them in other parts of Asia or in Europe for a profit
- Mogul acceptance of this apparently weak foreign interference
- Rivalry with and eventual defeat of French, culminating in Clive's victory at Plassey (essentially the commercial rivalry of two trading companies)
- British conquest of Bengal
- British defeat of Maratha Confederacy at Assaye

Much of the success of the British East India Company can be attributed to the fact that a united force opposed a badly divided opponent:

- British use of seapower to move from one part of India to another
- Breakdown of Mogul Empire, with active Hindu hostility to it
- Willingness of Indians to serve as mercenaries in British armies
- Ability of British to make alliances with local princes in areas not completely conquered
- Gradual absorption of native principalities into domains of the Company, with tributes exacted in return for military protection

The British government gradually extended its control over India until it became a part of the British Empire in 1858.

Some reasons for this change of status include:

- Excesses of some British officials in exacting profits
- Periodic famines
- Sepoy Mutiny, involving Indian resentment of Western innovations

British political and economic innovations frequently disturbed existing institutions, in attempting to alleviate or improve conditions. Some examples include:

- The challenge to the authority of the village panchayat by the British police and judicial system
- The effect upon caste of introducing a code of law common to all
- The challenge to scholarship and learning of the various Indian cultures imposed by the British; introduction of English education, (the Macaulay ruling) and the Civil Service
- The effect upon land tenure and general countryside activity of new systems of landholding installed by the British and of the British railroad network
- The competition imposed upon cottage industries by British machine-produced textiles

BRITISH UNIFICATION OF INDIA HELPED TO CREATE INDIAN NATIONALISM.

Independence became the common goal of Moslem and Hindu, of people from all parts of India. The National Congress Party was formed in the late 19th century.

- At first to secure self government
- By the early years of the 20th century, with full independence as the goal

Mahatma Gandhi was the leading force in the achievement of Indian independence. Gandhi was able to make the independence movement the cause of the masses as well as the intellectuals by dramatizing the desire of the Congress to work to improve conditions under which the poverty-stricken masses lived. He emphasized the superiority of Indian moral and spiritual values over the materialism of the West.

- His rejection of Western dress for the handwoven native clothing
- His encouragement of the home "cottage" industry
- His stress upon nonviolence and disobedience in achieving political aims, by the salt march, dramatizing the injustice of British tax burdens, the boycotting of British products, and his hunger strikes to bring British action for some demands

Gandhi's program included social justice and a united India.

- His championing of the untouchables, eventually leading to constitutional protection of their rights
- His desire for a country in which all religions could exist, thwarted by all those supporting the two nations theory
- His leadership after India achieved her independence as a member of the Commonwealth of Nations, August 15, 1947
- His assassination in January, 1948, by a fanatic who resented his tolerance of the Moslems

AS PRIME MINISTER FROM 1947 TO 1964, JAWAHARLAL NEHRU SHOWED UNDERSTANDING OF INDIAN GOALS AND WESTERN METHODS.

Though a devoted follower of Gandhi, Nehru differed from him in terms of goals for India and ways of achieving them:

- Small scale production by craftsmen vs. modern industrialization
- Personal asceticism vs. practical politics
- Nonviolence, even in dealing with Japan vs. use of Indian army against Hyderabad

Well schooled in Western culture, Nehru nevertheless always acted in the international scene as an Indian, a point of view exemplified by his nonalignment stand in Cold War crises.

India's hydroelectric plants and iron and steel factories symbolize Nehru's modernization goals for his country.

INDIA IS TRYING TO SOLVE ITS ECONOMIC AND SOCIAL PROBLEMS BY DEMOCRATIC MEANS.

The Indian Constitution provided for:

- A federal republic
- Parliamentary form of government
- Many social and economic goals, including:
  - universal, compulsory, and free education up to the age of 14 by 1960 (still unfulfilled)
  - prohibition of discrimination because of race, religion, caste, sex, or place of birth

Political parties carry out the actualities of government choice and operation, as can be seen in the orderly succession to the Prime Ministry following the death of Nehru.

- Congress party still in control, by plurality rather than majority vote
- About two dozen other parties, each usually favoring a specific program
- Widespread use of pictures and symbols, to bring voting down to the 70% of population that is illiterate

In the economic area, India has turned to a mixed economy, as indicated by:

- In the private sector, over 80% of all economic enterprise including agriculture
- In the public sector, heavy investments by the state in railroads, irrigation works, fuel and power industries, steel, nonferrous metallurgy, basic chemicals, heavy machinery
- Government projection of economic development through the 5-year plans:
  - First plan, emphasis upon agriculture
  - Subsequent plans, emphasis upon expanded government role in heavy industry
  - Recent changes in Third Plan (1961-66) to reemphasize agricultural production because of food shortages

. Foreign aid of about one billion dollars annually, to cover balance of payments during the transition period, including gifts and loans

CRUCIAL TO INDIA'S SURVIVAL IS HER ABILITY TO SOLVE THE ECONOMIC PROBLEMS RAISED IN CHANGING TO A MODERN INDUSTRIAL NATION.

Major goals which must be achieved include:

. Providing enough of the national income for investment in capital goods requiring a share of national income invested in transportation facilities, machine tools, industrially useful raw materials (precondition for takeoff) and the achievement of an annual growth rate in real capital income of at least 3% to 4% annually, despite rapidly increasing population
. Providing the consumer goods demanded by a rapidly expanding population, despite the substantial share needed for private and public sector financing for education, housing, sanitation, and provision for the greater burdens imposed by refugee problem, recent crop failures

India has certain assets in attempting to solve these problems:

. A democratic government with a degree of political stability remarkable for a new country
. Potential resources of iron ore, coal, manganese, mica, thorium bauxite, gypsum, chrome, lime, gold, and hydroelectric power potential
. An able, well-informed leadership, with a sense of their responsibility as the intellectual elite

Certain critical problems make achievement of goals more difficult:

. Recent inflationary monetary trend caused by increased defense spending
. Recent Chinese threat and Pakistan-Indian conflict, causing rise in defense spending
. Shortage of foreign exchange for needed raw materials, other capital goods
. Bureaucratic problems: inefficiency, lack of trained personnel
. Rapid population increase in relation to economic power

MOST CRUCIAL OF INDIA'S PROBLEMS IS THE RATIO OF INCREASE IN FOOD PRODUCTION TO POPULATION INCREASE.

Despite organized efforts to control population, there is a steady increase, due to:

. Declining death rate because of better health measures
. High percentage of population within childbearing years
. Traditional and religious emphasis, making large families desirable
. Difficulty in reaching the people with government-sponsored information about limiting size of family

Agricultural productivity, in spite of government efforts, remains among the lowest in Asia. Among the problems remaining to be solved here are:

. India's cultural traditions affecting raising and utilization of domesticated animals

- Shortage of and resistance to use of fertilizers
- Lack of capital for improvement of farms, including purchase of fertilizers, better seed
- Periodic water shortages
- Land tenure system resulting in tiny fragmented land holdings, not conducive to improved methods

SOCIAL CHANGE MAY HAVE TO PRECEDE ECONOMIC CHANGE IN INDIA.

The heart of the problem of social change in India lies in the approximately 600,000 villages in which about 70% of India's population lives.

Some of the factors which affect the rate of change are found in:

- Effects on religious beliefs, particularly Hinduism on ways of thinking and living, for example, acceptance of one's lot, rejection of innovation in food, health practices, and daily living
- Caste rigidities, seen in regulation of all of village by caste rules, caste grouping of houses, domination of power in panchayat by dominant caste or castes, and the jajimani system of exchange of obligations and division of labor, encouraging village self-sufficiency
- Persistence of other traditional patterns
  - acceptance of the money lender and his claim to a substantial share of the crop, often because he is the only source of credit without collateral
  - acceptance of natural phenomena as unavoidable: "A good monsoon means good crops, a bad one means famine."
  - primitive methods of farming and patterns of doing other tasks

Changes brought by legislation and government action since independence have struck at some of these problems, and at the "Stagnation of centuries in the villages."

- Land reform, brought by state legislation to end zamindar (landlord) system with state compensation to those holding rights and dramatized by Vinoba Bhave, Gandhi's disciple, who persuaded wealthy landowners to make land gifts to the poor

The Community Development Program of village self-help decentralized control under panchayat raj and instituted block and district organization. The programs include:

- Agricultural improvement; better seeds, improved methods of animal husbandry, use of chemical fertilizers, better tools
- Construction of roads, power-driven wells, sanitation facilities, houses
- Development of cottage-and small-scale industries
- Provision for government-sponsored mobile health units, clinics, educational training programs
- Expanded educational facilities
  - In 1947, adult literacy only 16%, by 1966, adult literacy about 25%
  - By 1963, nearly 70% of children under 12 in school at least part-time, but dropout rate high; less than three years of education for most
  - Adult literacy programs introduced in some villages

- Other government programs, providing for allocation of national funds to improve agriculture under each 5-year plan, provide for improved transportation to overcome isolation of villages, and facilitate marketing, and multipurpose dams to provide better power sources and more irrigation

RAPID URBAN DEVELOPMENT IS HELPING BRING CHANGE TO INDIA.

Rate of growth in urban India is about three times that of rural areas. There are 5 cities with population of over 1,000,000; Calcutta, Bombay, Delhi - New Delhi, Madras, and Hyderabad. In addition, there are about 70 cities with population between 100,000 and 1,000,000.

City life has modified old cultural patterns. Some of the conditions which are bringing differences include:

- Crowded slum housing, making joint family households difficult to maintain
- Varied work patterns, breaking down some of caste regulations
- Increasing freedom and breaking of traditional patterns for women, including less insistence upon arranged marriages (in cities)
- Uniting influences of all-India radio, newspapers

PAKISTAN'S ATTEMPTS TO EFFECT SOCIAL AND ECONOMIC REFORMS THROUGH THE AEGIS OF AN ISLAMIC STATE HAVE BEEN BESET BY INTERNATIONAL AND INTERNAL POLITICAL PROBLEMS.

Pakistan, whose independence in 1947 culminated the work of the Moslem League, did not achieve the longlasting political stability conducive to solving economic and social problems.

Political events in Pakistan's history include:

- Establishment of the separate state of Pakistan as a dominion, 1947
- Death of Ali Jinnah, with resulting internal clashes stemming from political rivalries
- Establishment of Pakistan as an independent nation and member of Commonwealth of Nations, 1955
- Abrogation of the constitution, abolition of political parties and proclamation of martial law, 1958
- Emergence of Ayub Khan, formerly Commander-in-Chief of the Army, as Prime Minister

One problem dividing the Pakistani people is that of differing interpretations of Islam:

- Liberal point of view: Ayub Khan's views, interest in reforms
- Conservative view: to hold to traditional role of Islamic law
- Reactionary - fundamentalist pressure: to hold to literal interpretation of Islamic law and the Koran

Physically, the division into East Pakistan and West Pakistan has created problems because of the differences in the two areas:

- Geographic differences and resulting economic development
- Cultural differences: people, language, customs

International problems stemming from separation from India include:

- The Kashmir question
  - Hindu maharaja, population 75% Moslem
  - Abortive attempts at independence from both India and Pakistan
  - Ceasefire division, with most of Kashmir in India's hands
  - Pressures for plebiscite
  - U.N. attempts to reach accord
- Control of the headwaters of the Indus River; 1960 agreement regarding cooperative use of the waterways
- India-Pakistan boundary disputes in 1965

OPTIONAL STUDIES

Suggested special optional studies: A comparison of life in a traditional village with life of a wage-earner in a city; the role of the panchayat raj in the Community Development Program; Hindu rituals and festivals of the past and the present.

GENERALIZATIONS

A few suggested generalizations that might be derived from Topic 4 and tested for validity in other contexts:

- A long history of invasion and conquest can produce both an impoverished population and a culture that tolerates diversity.
- A newly emerging nation faces a crisis unless it can successfully meet the economic demands of modernization without serious disruption of its social institutions.
- A religion which provides a theology, a philosophy, a social system, and a way of life to its followers is a unifying element for a culture over both time and place.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 4:

- Monsoon
- Caste
- Village economy
- Community Development Program
- Nonviolence
- Reincarnation

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 4.

TOPIC 5
CHINA

China's position as the most advanced and dominant cultural force among all the nations of Asia north of the Indian subcontinent remained unchallenged until the close of the 18th century. Despite expansions and contractions of the land area as dynasties rose or declined, China has remained in its own eyes Chung Kuo, the Middle or Central Kingdom.

It is apparent today, however, that China has not abandoned its claim to international leadership and cultural greatness. Indeed the present regime in China has reorganized society, the economy, and the state toward reasserting this nation of vigorous and able people upon the international scene. One author has noted that what the Chinese think and do in the remainder of the twentieth century will unquestionably play a large part in shaping what the world will be like in the 21st century.

To understand the events in China today, the actions of its government, and the expressions toward or against other nations, it is necessary to look at the cultural forces which shaped the Chinese people. The concentration, however, should be upon evaluating these factors and examining the culture of the past in the light of the demands of today's world. "The glory that was Han," then, should be a guide to understanding changed China, rather than an exercise in nostalgia.

TOPOGRAPHY AND LOCATION HAVE GIVEN CHINA PHYSICAL ISOLATION FROM OTHER CULTURES.

Politically, China's boundaries have changed throughout its history. However, the following physical features have played an important part in separating her from the development of Western civilization in Europe, the cultures of South Asia, and even, to some extent, from the island peoples of Japan and Formosa off her coast. In some cases, the separation has been in terms of discouraging Chinese movement outside her borders, in other cases, the physical barrier has discouraged penetration by the outsider.

- Himalayas
- Pamirs
- Altai Mountains
- Tien Shan Mountains
- The deserts in Sinkiang and Mongolia
- The long eastern seacoast

The Great Wall was located along the one border area which did not have a natural boundary.

ALTHOUGH THERE IS GREAT DIVERSITY IN TOPOGRAPHY AND IN CLIMATIC CONDITIONS IN MAINLAND CHINA, GEOGRAPHIC CONDITIONS FAVORED THE FORMATION OF A HOMOGENEOUS CULTURE.

Evidence of the varied topography is seen by an examination of:

- The mountain and plateau areas of the South and West, rising over 20,000 feet in elevation in some areas

- The east-west range, the Tsinling Shan, dividing North from South China
- The fan-shaped westward-sloping plains formed by the network of rivers

Physical features of special significance in China's cultural history include:

- The great eastward flowing rivers and their major tributaries
- The deposits of loess, forming hills in the northwestern areas
- The proliferation of deltas as each major tributary joins each of the great rivers
- The conditions favoring changes of river course, when floods cut through the vast areas of alluvial sills

Climatic diversity, including variations in sources of moisture, result from:

- The large land mass
- The wide latitudinal range of China's territory
- The effect of the mountains in cutting off rain winds in some areas, causing on-shore winds in others
- The snow-covered sources of the major rivers

North China lies mainly in an area of humid continental climate; South China is more typically humid subtropical.

Natural vegetation in China varies also, for example:

- The desert areas of the northwestern plateaus
- The grasslands and steppes of northern uplands
- The tropical forests and savannas of the area south of the Tsinling Shan

It should be noted, however, that a long history of agrarian culture has made it almost impossible to recognize the original vegetation characteristics of China, to tell where northern and southern conditions meet.

Physical factors favoring the formation of a homogeneous culture include:

- The conditions favoring settlement in the deltas and river valleys
- The ease of contact with other early cultures afforded by the network of rivers
- Conditions discouraging Western settlement and concentrating population in the eastern third of China

THROUGHOUT HER HISTORY, CHINA HAS RELIED UPON THE DIRECT USE OF HUMAN ENERGY AS THE CHIEF PRODUCTIVE FACTOR IN THE CREATION OF WEALTH.

Only about one-third of China's vast territory has proved arable. Despite the danger that the growing population at each technological stage might outrun the resources available to support it, and that any disturbance of the delicate man-land balance by weather conditions or man-made catastrophes might lead to mass starvation, studies have shown that prior to Ch'ing times, the Chinese population was not economically insupportable.

Some characteristics of China's agricultural pattern have included:

- Hoe culture since earliest times
- Intensive cultivation of small plots of land with almost no mechanization (labor the cheapest factor in production)
- Irrigation widely used
- Very little animal husbandry because of lack of land for pasturage
- Support of community based on rice, grains, tea, and silks
  Sericulture was one economic activity making possible trade opportunities, thus giving peasants engaged in it a higher standard of living

China apparently has limited wealth in those natural resources important to today's world; such wealth as has been identified includes:

- Some tungsten, antimony
- Scattered coal deposits, of variable quality, with Manchuria classified as among the richest coal areas in the world
- Some iron ore

These observations about China's population have meaning in terms of her economy and cultural development:

- Today the highest population of any nation
- Uneven distribution, for example, land-man ratio of Tibet, compared to Yangtze valley
- Cheapness of labor in comparison to capital, land
- Even today under the Communists, high ratio of manpower to machines in agriculture and industry
- Homogeneity of Chinese people, despite the many non-Chinese invading groups

SINCE EARLIEST TIMES, CHINA'S WAYS OF LIVING AND THINKING HAVE TENDED TO CHANGE AND DEVELOP WITHIN THE LIMITS OF A DISTINCTIVE CULTURAL AND INSTITUTIONAL PATTERN.

The Shang dynasty (1500 B.C.-1100 B.C.) saw the beginnings of peasant villages with hoe culture, development of sericulture, the creation of the Shang bronzes, and the invention of the writing system employing pictographs and ideograms. These developments were to provide foundations of Chinese culture throughout succeeding history.

The Chou dynasty (1027 B.C.-221 B.C.) experienced the rise and fall of the feudal period.

- Vassals loyal to Chou rulers assigned fiefs, to be held by force
- Land for cultivation allotted to heads of families
- One parcel of land also cultivated jointly, with produce returned to the lord
- Lands periodically redistributed by the lord

The Chou period was also the time of the great philosophers:

- Questions raised how man should act
- Confucius' thesis: "man exists in society and must act in ways proper and courteous, according to his status"
- Mencius' definition of role of authority: "Government should provide for the welfare and happiness of the whole people. If the government fails to do so, people have the right to rebel."

- Lao-tse and Taoists: "Society and civilization are to blame. Man should return to nature, to simplicity."
- Legalist viewpoint: "Man is essentially evil. He needs laws and a threat of punishment to make him act properly."

Under the Ch'in dynasty, in the 3rd century B.C., a centralized political state developed.

- End of feudalism
- Unification by conquest of feudal states
- Construction of Great Wall to keep out nomads in northeast

During the Han period the people by the "Mandate of Heaven," acknowledged the founder of this dynasty as their ruler.

- Beginning of civil service
- Development of Confucian bureaucracy
- Expansion in all directions, to control surrounding barbarian peoples

Even periods of civil war and division strengthened and widened the influence of traditional Chinese culture.

- Continuation of a centralized bureaucracy
- Acceptance by less developed peoples of Chinese tradition of learning
- Intermarriage and amalgamation of peoples from all areas of China as a result of mass migrations caused by the civil wars
- Introduction of Buddhism and the subsequent adoption of it by the ruling class (but without religious absolutism with which Western world accepted Christianity)

DESPITE THE GEOGRAPHIC CONDITIONS THAT FAVORED A DEGREE OF ISOLATION, CIVILIZATION IN CHINA PROGRESSED AS A RESULT OF CONTACTS WITH OTHER CULTURES.

During the Han dynasty and the succeeding period of division, China had contacts with India, Korea, and to a much lesser degree with Rome. Japanese contacts became important by the seventh century A.D. Among the developments in Chinese culture that came from this period are:

- Development of calendar
- Invention of paper and printing
- Improvements upon the glazed pottery process

Buddhism, itself an import from India, widened contacts with the non-Chinese world, through such experiences as:

- Pilgrimages to India and Southeast Asia by Chinese Buddhists
- Missionary trips by Chinese to Korea and Japan to spread Buddhist teachings
- Buddhist influence during T'ang and Sung dynasty upon art, literature, learning: a Golden Age

Chinese society served as a model during the T'ang dynasty for Japanese, Korean, and some Southeast Asian peoples.

The Yuan dynasty, a period of Mongol control under Genghis Khan and his successors, maintained close contacts with the known world.

- Imperial highways connecting China, Persia, and Russia (as in Han-Roman Empire days)
- Exportation by China of knowledge of gunpowder, printing, porcelain, textiles, art forms
- Importation by China of new foods, medicines, Persian and Byzantine techniques with glassware and ceramics, and scientific instruments; abacus introduced as a reckoning device and passed on to Japan
- Contact with Europe through such emissaries as Marco Polo, attached to the court of Kublai Khan

The Ming dynasty showed interest in maritime expeditions which had little lasting effect other than to widen tribute sources.

- Ming voyages throughout Southeast Asia and as far as the Somali Coast of Africa
- A series of expeditions in the 15th century, with a total of over one hundred ships and a force of over 27,000 men
- Termination of the maritime exploits after the death of the enthusiastic Ming ruler

UNTIL THE NINETEENTH CENTURY, THE CHINESE CONTINUED TO ABSORB THEIR CONQUERORS.

- Successful Mongolian rule under Yuan dynasty by adopting Chinese form and traditions
- Fall of Mongolian overlordship in the 14th century, with the ascendancy of Ming dynasty
- Ming commitment to keep traditional Chinese society, and to regard all others as barbarian
- Maintenance of tribute system and the Cohong, a small group of merchants with whom foreigners must deal exclusively

Most of the contacts with Europe and the West only tended to reinforce China's ethnocentric attitude toward foreigners.

CONFUCIANISM PROVIDES A KEY TO UNDERSTANDING THE TRADITIONAL CHINESE CULTURE

Basic elements of Confucianism include:

- Man as the center of heaven and earth
- The belief that human nature is essentially good
- An ordered society: everyone knows and does what is expected of him
- Success of the state dependent upon proper conduct of the ruler
- The concept of the family group as the foundation of society
- Cultural evidence of respect for age and authority

Acceptance of Confucianism as the major philosophy resulted in a traditional culture in which the normative ideal, if not always the actual practice provided a complex array of interreacting cultural patterns and frameworks. The functions of state, structure of society, patterns of behavior and the goals of education all reflected conservatism, stability, and acceptance of established authority in place of change.

Although Confucianism was not a religion, the Chinese people in later centuries combined Confucian teachings with religious beliefs as may be seen by:

. Religious rituals involving ancestor worship
. Incorporation of Taoist and Buddhist elements in the Confucian pattern

Education reinforced the authority of tradition:
. Rote memorization of Confucian classics
. Government eligibility examinations based on mastery of the Chinese classics
. Belief by scholars that mastery of the complicated writing system strengthened social conformity

The social class system reflected the basic orientation of the culture of China; for example, the ranking in order of the social classes: scholar - gentry class; peasants; artisans; merchants.
. By using wealth to buy land, family eventually recognized as landed gentry
. Family status raised by having sons trained as Confucian scholars
. Low prestige usually accorded to common soldiers, despite recognition of necessity for their services

From the time of the Ch'in dynasty, no nobility existed as a class. The emperor and his bureaucracy ran the empire, but the ruling dynasty could be overthrown, both in terms of the philosophical theory and of the actual practicalities of power rivalries. Acquisition of literacy was the most effective means of achieving social mobility. Peasant families sacrificed their own welfare in order to educate a son who would thus insure the next generation of the family a higher status.

The Chinese family served as the repository of customs, traditions, and values.
. Acceptance by the state, of the household instead of the individual as the basic unit in census for tax roles
. Social mobility based upon status of family, not of the individual;
. Social control a function and responsibility of the family
. Religious rites and practices family-centered, with filial piety and veneration of ancestors as central themes

Characteristics of the family in traditional culture include:
. The "extended family" recognized as ideal
. Dominance of male elders and preference for male siblings as evidenced in status of women, concubinage, inheritance

CHINA'S TRADITIONAL WAYS OF REPELLING FOREIGN DOMINATION PROVED INEFFECTUAL IN THE NINETEENTH CENTURY CONFRONTATION WITH NATIONS THAT HAD ENTERED THE INDUSTRIAL REVOLUTION.

Events in the progression that led to the final humiliation and defeat of the Manchus included:
. The events leading to the Opium War
. The unequal treaties with Great Britain, France and United States, 1842-60: foreign concessions extraterritoriality, presence of foreign gunboats in Chinese waters, restrictions upon customs levies "most favored nation" clauses

- Treaty ports as centers of westernization in China, and causes of friction
- The activities of the western Christian missionaries
- The effect upon China of the Sino-Japanese war
- The creation of spheres of influence by the principal European powers
- The Boxer uprising of 1900

Even such moves as the Open Door notes could not restore China's power to resist foreign cultural penetration.

POLITICAL EVENTS IN CHINA IN THE EARLY YEARS OF THE 20TH CENTURY REFLECT THE BASIC CONCEPTS OF CHINESE POLITICAL TRADITION.

Foreign pressures helped hasten a breakdown, but little could save a government which had lost its moral right to rule. The causes of discontent against the Manchus would probably have brought revolt even if the philosophical ideal of the Mandate of Heaven and the Right of Rebellion had not been part of Chinese tradition.

The Taiping Rebellion in the mid-nineteenth century was an indication of dissatisfaction with the existing order.

- Evidence of corruption in government of that time
- Advocacy of agrarian reforms an indication of the causes of unrest
- Impact of Western ideas upon leadership

Manchu attempts at reform and efforts to modernize were largely too little and too late. Among the problems which made these efforts ineffective were:

- Pressures of Western imperialism, resulting in growing antagonism toward West
- Inadequate plans for industrialization
- Conservative attitude of Empress Dowager
- Near bankruptcy of the Manchu regime

The final collapse of the empire brought political confusion and ineffectual moves to establish the parliamentary government desired by Sun Yat Sen and other reformers.

- The Revolution of 1911
- The perversion of the Republic by Yuan Shih-kai
- The rise of the warlords

MAJOR FORCES FOR CHANGE IN 20TH CENTURY CHINA WERE THE KUOMINTANG AND THE CHINESE COMMUNIST PARTY.

Intellectual ferment in the early part of the 20th century provided fertile ground for the development of the two great political organizations.

- Reaction on part of some intellectuals away from Confucian ethical idealism, toward materialism, scientific orientation
- Growing nationalism; resentment of continuous encroachments of West

Prior to the 1920's, the Kuomintang, was chiefly seen as an intellectually-oriented organization, concerned with plans for China's future.

- Establishment in China as a result of Revolution of 1911, and reorganization under present name
- Role assigned to party by Sun Yat Sen in his writings, to handle tutelage (preparatory) stage in China's revolutionary transformation

The Chinese Communist Party developed as a distinctively Chinese movement, with ideological roots in the Communist success in Russia.

- Communist conferences in Europe, featuring Far Eastern questions
- Founding of Party in 1921, by Mao Tse-tung and others
- Stress by Mao upon leadership by poor peasants as essential to the revolution
- Establishment of the soviets in Kiangsi, with land appropriation program as an incentive for participation
- Evolvement of the Red Army; organization of peasant-worker revolutionary forces for guerilla activities

During the early 1920's changes were made in the Kuomintang in an attempt to achieve national unification and full independence.

- Circumstances operating against unification: Continued strength of warlords; continued Western domination of economic activities under protection of unequal treaty clauses; periodic famines creating peasant unrest
- Sun Yat Sen's changes to strengthen the Kuomintang: broadening of the party platform to appeal to the economically depressed classes; stress on coalition or nationalist alliance of all groups
- Diplomatic approaches toward those most likely to be helpful: the Soviet Union's role; growing disillusionment with the Western powers
- Cooperation with Chinese Communist Party, and participation of Communists in Kuomintang

Conflict developed between the right wing of the Kuomintang under Chiang Kai Shek and the Chinese Communist Party.

- Purge of Communists from Kuomintang
- Expulsion of the Soviet advisors
- The unification of China under the Nanking government
- Continued growth of the Chinese Communist Party from an agrarian base, with peasant and army support

The Communist Party's strong stand against the Japanese had a nationalist appeal that gained adherents, despite the extermination campaigns mounted against the Party by Chiang Kai Shek.

- Great March, to save the central core of the Party
- Organization of new soviets in Shensi, rebuilding of Red Army
- Effective pressures upon Chiang Kai Shek to call off anti-Communist military programs in face of Japanese aggression

INTERNAL WEAKNESSES WITHIN THE KUOMINTANG OVER-SHADOWED ITS RECORD OF ACHIEVEMENT AND BROUGHT ITS DOWNFALL ON MAINLAND CHINA.

Some aspects of modernization were achieved within the decade before the major Japanese aggression in China.

- Political changes: unification of China under a stable government for the first time in 20 years; plans for drafting a Constitution focussing upon democratic practices

- Modification within the economic sector: money and banking changes; improved transportation and communication; increased mechanization in industry
- Improvements in China's international role: modifications of 19th century unequal treaties; strengthening of military forces

Japanese imperialism brought a halt to further Kuomintang progress toward these changes.

The Kuomintang weaknesses in the 1940's set the stage for the Communist takeover in 1949.

- Evidences of corruption and inefficiency within the Kuomintang, with no apparent efforts to correct these weaknesses
- Suppression of democratic practices, and criticism of the government, thus alienating the intellectuals
- Mismanagement and ineffectual use of American aid
- Alienation of business interests through misguided fiscal policies, endorsement of business practices that stifled competition
- Failure to deal with peasant pressures for land, in the face of recurrent famine

Since 1949, the Kuomintang has maintained its claim as the Republic of China from a base on Taiwan. Under the Nationalists, Taiwan has prospered; land reform has been carried out; industry has expanded rapidly.

CHINESE COMMUNISM HAS STRONG TIES WITH CHINA'S PAST AND MANY OF ITS LEADERS WANT TO CONTINUE CHINESE CULTURAL TRADITION, ALBEIT IN A MARXIST MOLD.

A spirit of nationalism pervades Chinese Communist ideology, with emphasis upon the contributions of Mao Tse-tung to the doctrines of Marx and Lenin.

- Class struggle reinterpreted for countries industrially underdeveloped; peasants substituted for industrial proletariat
- Imperialism as the decadent and aggressive highest stage of capitalism seen in light of Western encroachments upon backward nations

There are indications that Chinese cultural traditions exist, even though form of institutions may be changed.

- In Democratic Centralism, the persistence of the unitary pyramid of control, traditional from the time of the Hans
- Continued subordination of the individual to loyalty to a group, with the state now substituted for the family or kinship group; sense of belonging still important
- Substitution of the new orthodoxy of Marxism for the old orthodoxy of Confucianism as the universal basis of nationwide instruction and morality
- Substitution of the people for Heaven as the symbolic source of authority (with no power to exercise that authority)

Institutions have been changed or given different emphasis by the Communist regime.

- Family changes as a way of preventing the divisiveness encouraged by that institution: changing role of women; state-sponsored organizations for various age groups; discrediting of family authority; housing arrangements that discourage family life

- Reorganization and extension of education to produce needed scientists, technicians, with Marxist point of view, expansion of education toward a universal education program; encouragement of adult education programs on a part-time basis

THE PEOPLES' REPUBLIC OF CHINA HAS MADE ITS MOST DRAMATIC PROGRESS IN THE ECONOMIC REALM.

All efforts of the Communist regime have been geared to the need to industrialize and to secure the materials needed for industrialization.

- Five-year plans: focus upon heavy industry, capital goods
- Expansion of transportation facilities
- Geographic dispersion of industry and banking reform

Changes in agriculture were effected to attack several basic agrarian problems which Mao Tse-tung thought most effectively solved through collectivization.

- Population increase with its resulting pressure on the food supply
- Finding a source of capital funds for importing needed industrial materials
- Using the surplus of unskilled workers, providing for the draining off of those who could be trained for industrial shortages
- Preventing indiscriminate migration of rural labor to cities

A MAJOR FOCUS OF BOTH FOREIGN AND DOMESTIC POLICIES OF THE PEOPLE'S REPUBLIC IS AN ATTITUDE OF CONSTANT ALERTNESS OF DANGERS FROM WITHOUT AND WITHIN.

Dedication to the ideals of the new regime has been stressed in all phases of the domestic program, to strengthen the government's position.

- Encouragement of volunteers and of participants in national campaigns to improve production, eliminate health hazards, accomplish other state goals
- Identification as "the people" (the symbol of authority) of all who subject themselves without reservations to the "new culture"
- Use of scapegoating techniques against "the feudal landlords," the bureaucratic capitalist," as symbols of those who exploited the Chinese people in the past
- Use of a variety of psychological techniques to reinforce Marxist-Maoist ideology and to lessen the ties with traditional Chinese thinking: self-criticism, public confession, group discussions
- Emphasis upon literacy, particularly for adults
- Employment of such devices as street committees to provide surveillance of neighborhoods, disseminate propaganda

The determination of the Nationalists to return to the mainland has affected both domestic and foreign policies of the Communists in varying degrees, depending upon the amount of support the Nationalists could command at any given time.

- Identification of enemies of the people, to be suppressed: anyone suspected of supporting the Kuomintang, contemplating counterrevolutionary activity
- Adamant rejection of any kind of international recognition of the Nationalist regime on Taiwan; condemnation of United Nations for extending such recognition

- Propaganda campaigns against nations supporting Nationalist China; "Hate America" campaign

In other diplomatic actions, there is constant evidence of a policy of assertion of the People's Republic as a decisive force on the international scene.

- Military and diplomatic actions in international crises to effect a stalemate: Korea, Southeast Asia, nuclear warfare
- Attempts to extend the "new culture" to all people within borders once reached by earlier Chinese empires: disruption of Tibet's autonomy; expansion along Tibetan border; threats to Southeast Asia; conflict with India

In all of these situations, the U.S.S.R. has been alert, if not involved. Points to consider in assessing past and future relationships between the U.S.S.R. and the People's Republic of China include:

- The degree of unity brought by common aspects of ideology
- The need of each power for the other, in terms of the economy, the maintenance of power
- The areas of conflict, where the self-interests of one are threatened by the other

A KEY TO UNDERSTANDING THE TRADITIONAL CULTURE OF CHINA IS TO EXAMINE THE MANNER OF CREATIVE EXPRESSION IN ITS ARTS.

Certain common characteristics of artistic expression also common to Chinese culture of the past include:

- Weight of tradition and authority of the past upon the forms of expression in music, painting, theatre, and literature
- Reemphasis upon the individual in art and literature
- Effects of the writing system on the arts: calligraphy as related to painting; limitations imposed by the characters upon expressions in poetry, other literature
- Influence of Taoism on poetry, painting, and ceramics
- Influence of Buddhism on architecture, sculpture, painting and literature
- Use of symbolism and representation of themes, rather than a realistic portrayal of the various art forms
- Harmony with nature as the ideal of Chinese art

Developed originally from the oral tradition of the story-teller, the writing of fiction developed to an important level in Chinese tradition.

- The novel, *The Monkey*, an example of development from story telling
- Fiction originally scorned by classical scholars and considered of a low intellectual level
- Novels and short stories important reflections of the culture: *The Romance of the Three Kingdoms; The Dream of the Red Chamber; All Men Are Brothers*
- Development of plays and operas during the Mongol period and even today, in all areas of Chinese settlement

Under the present Communist government, traditional forms of painting, poetry, and the drama and opera have continued, with many of the traditional

plays still acted on the stage today. In addition, the government has used the various artistic and literary forms as teaching devices, or to further certain government programs, employing Communist themes.

OPTIONAL STUDIES

Suggested special optional studies: Influence of Confucian ideas upon government, education, family; role of the Chinese merchant throughout China's history; changing role of women in Communist China.

GENERALIZATIONS

A few sample generalizations that might be derived from Topic 5 and later tested for validity in other contexts:

- Historically, the family has served as the chief transmitter of cultural traditions.
- To understand a culture, one must examine the manner of creative expression in the arts.
- In a culture faced with the impact of outside contacts, the process of change is impeded by highly conservative leadership and the persistence of traditional values.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 5:

Classical Scholarship	Elite
Population Explosion	Extended Family
Ethnocentrism	Philosophy

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 5.

TOPIC 6
JAPAN

Although China strongly influenced the culture of Japan, each culture has always had a unique quality which distinguishes it from the other. The basis for selection of content should be the major forces which have helped to create the cultural traditions of Japan, for these unique patterns of living and thinking have conditioned the country's response to Western influences in the 19th and 20th centuries.

Perhaps nothing better illustrates the divergence between the two cultures than the direction in which each has moved as a result of the disruptive events of the mid-twentieth century. China's acceptance of an authoritarian pattern is quite at odds with Japan's movement toward the status of a modern, liberal society. At the same time this change of direction has created serious problems in Japan as her traditional society and culture have experienced the effects of loosened social controls.

GEOGRAPHIC FEATURES, INCLUDING CLIMATE, LOCATION AND INSULARITY ARE KEYS TO UNDERSTANDING THE HISTORICAL AND CULTURAL DEVELOPMENT OF JAPAN.

Among the climatic and physiographic features favorable to penetration of the archipelago and founding of settlements were:

- Proximity to Asian mainland, with Korea as "the land bridge"
- Pockets of arable land, close to the seacoast
- Sufficient rainfall, growing season satisfactory for irrigated rice culture
- Insularity's effects upon temperature range

Other geographic factors which would influence future development, but which were less limiting to initial settlement include:

- Mountainous terrain, limiting arable land to less than one-sixth of the surface
- Violence of natural phenomena: typhoon season, periodic earthquakes
- Lack of navigable rivers
- Lack of natural resources

Location permitted periodic cultural contact with China and Korea. Among the significant cultural importations of the preliterate period were:

- Agricultural know-how
- Technique of wheel-made pottery
- Use of iron
- Chinese system of writing (but not language)

Insularity encouraged persistence of enduring Japanese cultural traditions.

- Early indications of a strong sense of cultural identity, further intensified through history
- Incorporation of early animistic religious expressions, with worship of "kami," (the spirits) into Shinto, "the Way of the Gods"
- Early social organization into clans based upon family ties

JAPAN'S SOCIETAL ORGANIZATION HAS BEEN AN OUTGROWTH OF THE TRIBAL AND CLAN SOCIETY OF HER PRELITERATE PERIOD.

The origins of the Japanese people are gleaned in part from myths and legends, written down at the beginning of the eighth century, A.D., to strengthen the claims of the new imperial dynasty.

- Legendary descent of the Japanese imperial family from the Sun goddess
- Evidence of a high degree of racial and linguistic homogeneity
- Acceptance of the rulers of the Yamato kingdom as the imperial clan

Frequent interclan rivalries both strengthened and weakened the patterns of class society and hereditary hierarchy. Some examples which persisted through much of Japan's history include:

- A fluid social system ultimately culminating in the 17th century in the division of people into comparatively rigid classes
- Prestige of the warrior class from the 12th century
- Continuation of imperial form of government, even when other than the imperial families actually ruled
- The "web society," with a mesh of obligations to family, neighbors, superiors, the state, binding society together
- Synthesis of traditional Shinto and modern nationalism, particularly in the late 19th century

DURING THE GREATER PART OF JAPANESE HISTORY, EMPERORS HAVE REIGNED BUT RARELY RULED.

The prestige of the imperial office was enhanced by the legends of divine ancestry; however, noble and military families found ways to usurp the emperor's power, as may be seen by noting the position of the emperor in the following epochs:

- The ascendancy to power by the Fujiwara family, from the 10th through the 12th centuries
- The rise in power of military families in the 12th century, and the extension of feudalism
- The Tokugawa Shogunate of 1603-1867, a further evolution of feudal society
- The Meiji Restoration, nominally returning power to the emperor, but actually permitting the rise of new oligarchies of political leaders, elder statesmen, industrialists and military leaders
- The postwar parliamentary system, established by the Constitution of 1947, placing political power in the hands of the people

JAPAN'S HISTORY CONTAINS EXAMPLES OF ALTERNATE ENCOURAGEMENT AND REJECTION OF OUTSIDE CONTACTS.

Evidences of the strong Chinese influence during the 7th through the 9th centuries is seen in:

- The acceptance of tenets of Confucius, at the imperial court, used to reinforce the authority of the emperor as the head of the national family, and to stress conformity to a right conduct code
- Some conversion to Buddhism
- Adoption of Chinese as the official court language

- Copying of the Chinese imperial capital plan for the Japanese royal cities
- Patterning of the Japanese government upon the Chinese Imperial government plan

In the years following, Japan had less contact with China, and adapted the borrowings to fit her own culture:

- The Imperial university, copied from China, served the nobility, rather than contributing to the general advancement of the people
- Chinese script adapted to provide a written medium for the Japanese oral language

In the mid-16th century, newly established European contact with Japan was soon regarded as a threat to the Tokugawa Shogunate, as can be seen by this sequence of events:

- Arrival of Portuguese traders
- Conversion of many Japanese by Jesuit missionaries accompanying the traders
- Arrival of Dutch traders, rivals of Portuguese
- Efforts by Dutch and Portuguese to discredit each other
- Japanese Christian revolt allegedly instigated by foreign traders
- Banning of all contact with foreigners, except for limited Dutch and Chinese trade, by Tokugawa Shogun, in the 17th century

Commodore Matthew Perry in 1854 found Japanese leadership not completely ready for contact with the outside world, but within Japan there was:

- A growing number of Japanese engaged in Western studies
- A powerful merchant class to whom the Samurai were in debt
- Political dissatisfaction with the Shogunate by many Samurai

JAPAN'S TRADITION OF CULTURAL BORROWING AND HER LONG-ESTABLISHED SENSE OF CULTURAL IDENTITY SPURRED THE DRIVE FOR INDUSTRIALIZATION AND MODERNIZATION TO ACHIEVE WORLD POWER STATUS IN THE LATE 19TH AND EARLY 20TH CENTURIES.

Some Japanese attitudes were favorable to this change:

- Willingness to borrow foreigners' techniques
- Fear of Western domination of the type experienced by China in the 19th century

There was available a supply of Japanese capital as a requirement for takeoff. Sources in the private sector, some of which developed initially from state subsidies, included:

- Small amounts of surplus capital held by merchant families
- Pensions issued to feudal lords and samurai, some of whom then invested it in banking and industry
- The role of the Zaibatsu, a financial and industrial oligarchy stimulated by state subsidies

Sources in the public sector:

- Printing of paper money; bond issues
- Imposition of national taxes on farmlands, in place of assessments previously paid to nobility

. Increase in land values and agricultural productivity, resulting in increased revenues

The Meiji Restoration helped to provide the necessary political revolution to free the population from feudal restrictions and thus permit its participation in economic modernization. Reforms proposed by the Restoration government and included in the 1889 Constitution included:

. Elimination of feudal economic ties between peasant and noble
. Introduction of compulsory education; study of Western science and technology
. Abolition of the class system

Emphasis upon national wealth and military strength; rapid modernization of the armed forces, tested by Japanese participation in:

. The Sino-Japanese War, 1894-95
. The Russo-Japanese War, 1904-05

These wars and World War I in turn had a stimulating effect upon the health of the economy and hastened the progress toward the economic stage of maturity.

TOKUGAWA JAPAN GIVES A PICTURE OF THE TRADITIONAL JAPANESE SOCIETY, WHICH GRADUALLY BROKE DOWN IN THE LATE 19TH CENTURY.

The structure of society was built upon an agricultural-based economy, although urbanization and commercial enterprise were both developing.

. Military nobility's wealth based largely upon landed estates
. Acceptance in theory of the concept of four classes, but differing from the Chinese Confucian scheme, in that the Japanese gave precedence to nobility and warrior groups
. An outcaste group (eta) practiced trades, such as butchering, proscribed by Buddhists

Warriors, who held hereditary status, comprised a small minority of the population. Shoguns, feudal lords, and Samurai were included in this class.

In actual practice, merchants during Tokugawa times came to possess enough wealth to pose a threat to the power of the military nobility. Their actions were therefore severely limited, including any display of wealth through dress, homes, and possessions.

Conflicts between feudal lords in pre-Tokugawa times increased the demand for military force, resulting in:

. Increasing importance of men
. Practice of primogeniture in land tenure
. Increasing subordination of women

Family patterns mirrored within the home the picture of Tokugawa societal organization. Some indications of this pattern include:

. The extended family, with the senior male of the eldest generation as a patriarch
. Stress upon filial piety
. Preferred status of male children over female siblings

- Rigid structuring of female roles within the household, with the wife of the oldest male in a position of authority over other females
- Acceptance of the authority of those of higher position and duties toward those of lower station
- Emphasis upon importance of self respect, in terms of not shaming the family, as a means of social control

Land tenure in the feudal period reinforced the aristocratic structure of societal organization.

During the 11th and 12th centuries,court nobles had acquired rights in land and reached a position of dominance in their own localities. Land was divided into small,diked wet rice fields or smaller terraced upland fields, each cultivated individually, rather than through communal husbandry. A landowner might own a manor of many acres of such land, in parcels scattered over several provinces. Warriors served in various protective capacities and, as vassals, acknowledged the overlordship of a patron. Duties expected and rights held by each group within the feudal hierarchy were as follows:

- The cultivator or peasant
  - right to live on the land
  - sole duty (with family members) of tilling that parcel of land
  - consumption of land's produce left after others higher in hierarchy had claimed their portions
  - occasional special privileges, such as fishing, woodcutting, hunting game
- The bailiff or manager
  - on a small manor, supervision of peasants, forwarding of proprietor's share
  - claim to a fixed fee or percentage of yield of the estate
  - in some cases, right to local office, as clerk in district or provincial office
- In some manors, wardens, constables, inspectors, foremen
  - protection from without, maintenance of order within
  - a claim upon the produce of the estate
- The patron or landholder
  - leading right to share in the produce from the estates
  - chief protector of the estate and the people

It should be noted that these estates were not subject to central taxation, and were largely autonomous, with the people on them according the emperor the veneration due his divine status, but not directly ruled by him.

Time in the traditional Japanese society was geared to both the seasonal pattern of agriculture and the various religious observances of Shinto and Buddhism.

Some time divisions included:

- The two-crop per year practices in the southern part of Japan
- Festivals tied to stages of rice culture
- Daily religious rituals in the home
- Shrine and temple festivals

Religion in traditional Japanese society included both Buddhism and Shinto.

Significant elements in Shinto(ism) included:
- Reverence for Kami (spirits)
- Stress on ritual cleanliness
- Ancestral worship by the upper classes
- The absence of an ethical code as part of religious teaching
- The belief in the divine origin of the Japanese people, permitting utilization in more recent times of shrines and symbols for nationalistic propaganda

Buddhism included these points:
- Nirvana a beautiful paradise, which compensated for the pain of the life on earth
- Enlightened souls, having postponed their own entrance into Nirvana, available to save anyone calling upon them
- Salvation for layman as well as cleric
- Encouragement of good works, but no restrictive ethical code

In understanding the role of both Buddhism and Shinto, it should be noted that Shrine Shinto is particularly a communal cult, while Buddhism is a kind of personal faith. The remnant of ancestor worship is still clearly observed both in Shinto and Buddhism.

Zen was a sect which tended to combine the aesthetics of Shinto with the meditation and idealism of Buddhism. It had close relationship to the simplicity in Japanese art.

Education in pre-Meiji Japan supported the traditional societal values, in addition to reflecting the Japanese practice of modifying those aspects of life and culture borrowed from China, for example:
- Before 1867, typical male curriculum required the memorizing of Chinese classics.
- Heavy reliance upon certain pronouncements of Confucius and of his later interpreters
- Education for girls confined to household and aesthetic arts
- Special schools for education of samurai set up by feudal lords
- Buddhist temple schools a source of education for some boys
- Stress upon self respect and obligations to others

When Japan adopted the Chinese system of examinations for government positions, the examinations were open only to members of the nobility.

MUSIC, ART, AND LITERATURE OF JAPAN HAVE BEEN UNDER A DEEP DEBT TO CHINA, BUT MANY FEATURES OF THE ARTS HAVE BEEN WHOLLY JAPANESE.

Similarities between Japanese and Chinese developments may be observed in these fields:
- Architecture and sculpture
- Landscape painting
- Developments in ceramics, textiles, and lacquer work

In landscape painting and flower arranging, particularly, the Japanese have adapted Chinese ideas to develop a high art. An area of Japanese specialization developed independently of China was that of print making, as examplified by the Ukiyo-e.

In literature and the theater, Japan developed independent forms. The following artistic expressions are important facets of Japanese culture:

- Poetry, with special attention to the haiku and the tanka
- Novels in early times, particularly as mirrors of court life; later efforts as reflections of military and then merchant values
- Classical Japanese drama; including the noh plays, the bunraku puppet plays, and kabuki

Comparisons of recent Japanese creative expressions with the traditional forms can give some clue to changes taking place in the Japanese culture.

MODERNIZATION AND INDUSTRIALIZATION OF THE MEIJI PERIOD CREATED A CONFLICT BETWEEN THE OLD AND NEW TRADITIONS.

Some indications of the conflict between the old and the new in the period from the Meiji Restoration to World War II include:

- Political results of the introduction of the parliamentary system by the Constitution of 1889
- Shift of power from the Meiji oligarchy, mainly drawn from the ex-samurai to the new "elder statesmen," composed of representatives of the Zaibatsu, the civil bureaucracy, and the military
- Effects of Japan's intervention in World War I upon liberal, democratic and socialist trends
- Conflict between the ideologies of totalitarianism and liberal and left-wing movements in the 1920's and 30's
- Increased power of the military
- Granting of universal manhood suffrage in 1925
- Rising urban white-collar class
- Pressure of population growth upon economy; impact of world depression upon economic conditions within Japan
- Economic pressures and nationalistic ambitions which led to the policy of agressive expansion in the 20th century: conquest of Manchuria; encroachments upon China; attacks upon Western bases and colonies in the Pacific perimeter
- Constant Japanese awareness of her lack of resources, and heavy dependence upon Western trade, a contributing factor to antagonism
- Competition of armament between Japan and Western powers

JAPAN HAS EXPERIENCED REVOLUTIONARY CHANGE AND ECONOMIC GROWTH SINCE WORLD WAR II.

Postwar Japan may be compared to the phoenix which arose from the ashes in mythology. What has emerged from the shock of defeat and occupation has been a new Japan which, in its pragmatic tradition, has moved ahead with many modern mid-twentieth century ideas and techniques incorporated in its culture.

United States occupation affected all phases of Japanese life.

The objectives in the economic sector were aimed at making Japan self-supporting again, but at the same time, reducing the domination of farm and factory by the privileged few.

- American investments to provide necessary capital for reestablishment of industry
- Land reforms, resulting in increase in percentage of cultivator-owners to over 90% of total agrarian population
- Encouragement of labor unions
- Attempt, largely unsuccessful, to break up large combines, (zaibatsu) and to encourage small businesses and industries

Reforms in the social sector to reduce privilege, and to permit social institutions to operate for the good of the many.

- Termination of superior status of military
- End of emperor's divine status, but retention of monarchy as a symbol of respect and loyalty in the social order
- Universal compulsory education expanded; movement towards mass higher education; attempts to break the domination of the elite universities

In the political sphere, the objective was to give Japan a democratic government that would work towards advancing the social welfare and re-establishing here in the community of nations.

- Establishment of a limited monarchy and reform of the parliamentary system
- Elimination of domination by the military
- Promulgation of a new constitution, including provision for compulsory education, women's rights including suffrage, establishment and protection of rights of labor unions, land reform

Postoccupation developments in these areas have included:

- Gradual restoration of old and emergence of new big business organizations as more effective units in international trade
- Unprecedented expansion of foreign trade
- Tremendous industrial expansion in consumer goods
- Stimulation of business by a consumption-oriented middle class
- Functioning two party system
- Occasional crises precipitated by left-wing parties and movements
- Tremendous pressure for admission to universities with higher education within reach of many

TRADITIONAL ATTITUDES AND PATTERNS OF LIVING ARE BEING UNDERMINED AS A RESULT OF POLITICAL AND ECONOMIC CHANGES IN POSTWAR JAPAN.

Social conditions showing the transition in present-day Japan include:

- Large family system seen mainly in remote country districts
  - in many prewar Japanese families, extended family modified from that of feudal period, with only the eldest son and family expected to share home with parents
  - in postwar Japan, increasing organization of households in urban areas as nuclear family

- declining birth rate an indication of organized efforts to control population
- Decreasing support of household religious rites, particularly by young people
- Some decrease in number of arranged marriages in city; still prevalent pattern in more traditional towns and rural areas
- Increase in social services formerly furnished by the family

The increasing effect of the "mass culture," with television and radio as agents for communicating the new patterns is seen in:

- Increasing use of fireproof materials and concrete, particularly for private homes and apartment houses in urban areas; more "creature comforts" in most homes

Other changes in traditional patterns include:

- Agrarian population of less than one-third of the total, with over 40% holding full-or part-time jobs in industry or business as well
- Increasing number of owner cultivators
- Extreme shortage of skilled and semiskilled labor, resulting in increasing automation; Japan no longer a country of cheap and abundant manpower

OPTIONAL STUDIES

Suggested special optional studies: The merchant class in Japanese feudal society; a cultural study of a Japanese family in a traditional rural setting and in a postwar urban setting; an historical comparison of the Japanese national self-consciousness and the Chinese attitude of superiority.

GENERALIZATIONS

A few suggested generalizations that might be derived from Topic 6 and tested for validity in other contexts:

- Traditional societies may adopt the outward forms and symbols of another culture without accepting the basic values and predispositions to action of that culture.
- Cultural insularity is becoming increasingly impossible to maintain even with the strict governmental controls.
- A breakdown of the traditional forms of such institutions as the family usually creates serious social problems.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 6:

Animism	Insularity
Feudal	Restoration
Hierarchy	Shogun

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 6.

TOPIC 7
SOUTHEAST ASIA

The term, "Southeast Asia," was coined by allied military commanders in World War II to provide a geographical setting to a region noted for the diversity and distances which separate the peoples of this area from one another.

The region is neither a cultural nor a political entity. The inhabitants of the independent nations which comprise this region are of varied races and religions; their present cultures are an amalgam of these factors. The nations themselves, therefore, show great cultural diversities within their own national borders, thereby inhibiting attempts to form modern nation states with stable governments and viable economies. Nevertheless, these people share historic and ethnic ties and common experiences which provide mortar to the separate bricks of nationalism.

SOUTHEAST ASIA'S GEOGRAPHIC DIVERSITY HAS CONTRIBUTED TO A LACK OF CULTURAL UNITY WITHIN THE AREA.

A population about the same in size as that of the United States lives in an area patterned similarly in east-west and north-south dimensions to that of continental United States. However the actual land area is only about one-third that of the United States and arable land comprises considerably less, resulting in unequal distribution of population. Features accounting for these limitations upon settlement include:

- Many-fingered peninsular configuration of continental area
- The archipelagoes forming the areas of Indonesia, the Philippines and part of Malaysia; the single island republic of Singapore
- The mountainous nature of the continental area and of large portions of many of the islands
- The contrasting agricultural potential in the river deltas, resulting in heavy concentration of population in those areas

Factors producing diversity--climatic, political, economic

- The position of most Southeast Asian areas within a band of less than 20^{o} on either side of the equator
- The effects of the monsoons much modified by their long passage before reaching this area
- The distortions of insularity and the blocking of mountain ranges

It can be said in some cases that water has held some Southeast Asian areas together.

- The great rivers, the Irrawaddy, the Salween, the Chao Phraya, and the Mekong, each serving as a stream of contact for the peoples along its course
- The seas bordered by islands or peninsulas with good harbors, such as the Gulf of Siam, the Java Sea, Celebes Sea, Sulu Sea
- The straits serving as both highways in the sea lanes and ways of easy access between the lands on either side

SOUTHEAST ASIAN CULTURAL DIVERSITY DERIVES FROM SUCCESSIVE WAVES OF INVASION THROUGHOUT HER HISTORY.

Major geographic determinants in setting the pattern of cultural contacts with Southeast Asia:

- Location of island areas and satisfactory ports convenient to the Indian trade routes
- The north-south direction of the valleys through the peninsular area, encouraging more contact with China to the North, rather than among peoples within the peninsula, cut off from each other by mountain barriers to the east or west

Important movements of peoples into this area created culture groups:

- Invasion of Malays prior to fifth century, B.C.
- The Vietnamese, Annamese, and Tonkinese, probably originating somewhere in South China and penetrating the area before the birth of Christ
- The Burman peoples settling in what is now modern Burma at about the time of the Roman Empire
- The migration of the Thai-Shan-Lao from central China to the central peninsular region, about 1300 A.D.
- Migrations continuing into the 19th century, for example the Kachins and Chims of Burma

Southeast Asia also was crossed from west to east by frequent visitors or conquerors from India.

- Contact by Buddhist missionaries sent by Asoka into lower Burma
- The founding of Funan and Indian political influence in the central peninsula area during the first part of the Christian era
- The state of Srivijaya founded on Sumatra, in the second century by Indian merchants; influence felt throughout neighboring islands and Southern Malay peninsula at the height of its power
- Khmer Empire in Cambodia during the ninth century
- Penetration by Moslem merchants from India, beginning about the 13th century

DESPITE STRONG INFLUENCES FROM OTHER CULTURES BEFORE THE COMING OF THE EUROPEAN, THE PEOPLES OF SOUTHEAST ASIA WERE ABLE TO MAINTAIN SEPARATE IDENTITIES.

Evidences of Chinese cultural influences are most prevalent in the eastern plateau areas:

- The Confucian-type mandarinate in the Vietnam area with competitive examinations providing opportunity for upward mobility
- The extension of the tribute-collecting system to many areas of Southeast Asia
- Chinese variant of Buddhism in areas under her domination

The rest of Southeast Asia, with the exception of the Philippines showed more cultural borrowing from the Indians.

- Religious patterns: Hinduism, Buddhism, Islam, (as each became dominant in India) characteristic of special areas
  -Hinduism practiced only in few Southeast Asian areas, including Bali today

-Islam prevalent in Indonesian islands, and in Malay, with spread into southern Philippines
- Political patterns, often combined with philosophical, religious concepts, with god-king, status of civilization

There are cultural characteristics that differ from those of China or India.

- Class structure, with large masses of rural peasantry, small group classed as aristocracy; rejection of caste
- Continuance of animistic beliefs in addition to or modifying the foreign religion
- Women generally accorded a less subordinate position than was true in other Asian cultures
- Linguistic patterns, in some cases combining Chinese-based oral traditions with Indian-derived scripts, and many Malaysian dialects

TRADITIONALLY THE VILLAGE HAS BEEN THE CENTER OF LIFE FOR MOST SOUTHEAST ASIANS

Economic activities requiring cooperation and group activity, as well as other factors encouraging the settlement in communal pattern fostered village life. Village activities and patterns differed, particularly in regard to hill country or plains location, but there were some areas of similarity.

- Worship of local deities, both mythical beings and incarnations of humans
- Influence of local religious beliefs on all phases of everyday life and activity
- Transmission of social custom through oral tradition
- Degree of autonomy, with little contact with outside agencies, even the state or ruling authority

VARIETY IN FAMILY STRUCTURE AND ROLE AMONG THE VARIOUS SOUTHEAST ASIAN PEOPLES REFLECT ECONOMIC FACTORS AND ETHNIC TRADITIONS

The need for many hands to do the work in the rice fields has made important the extended family, or a modification of this pattern among some groups. However, it is more likely to be found in those cultures of Chinese origin.

Other variations in family and kinship to note among Southeast Asian peoples include:

- Tracing of family membership through male or female line
- Inheritance customs
- Landholding patterns
- Courtship and marriage customs
- Marriage patterns (monogamy versus polygamy; endogamy versus exogamy)
- Degree of cooperation expected in a village between families; within kinship groups
- Achievement of prestige or status through family or kinship membership
- Degree of authority exercised by father

The roles of men and women were tied to the agrarian characteristics of society.

- Men the clearers of land, hunters, protectors as well as cultivators, tenders of crops, harvesters
- Crop tending activities as well as household and child-raising tasks the functions of women
- Education of boys and girls concentrated in the family, for training for future roles; among some groups, boys given further education to enhance chances for upward mobility
- Political and decision - making roles entirely concentrated in men's hands

THE CONTRAST BETWEEN HILL COUNTRY AND PLAINS PEOPLE HAS PERSISTED TO THE PRESENT DAY IN MOST SOUTHEAST ASIAN COUNTRIES.

The plains people, settling in the fertile deltas and river valleys, usually concentrated upon wet-rice culture for support. Most of their communities were typified by:

- A relatively homogeneous population, in a rather densely populated pattern
- Use of a single dominant language within that region
- Adherence to one of the world-practiced religions
- A political system involving a degree of local autonomy, but with political unity within the valley or delta area

The economy of the hill peoples was based upon subsistence agriculture, with a shifting pattern, employing "slash-and-burn" practices and dependence upon root crops and tree products indigenous to the area. Their cultures were typified by:

- Use of local languages and dialects
- Greater adherence to local religious practices, less contact with the established worldwide religious creeds
- Little political unity, with local governing functions performed by a headman or by leaders of the kinship groups

MOST OF THE AREA COMES UNDER NONASIAN CONTROL BY THE END OF THE NINETEENTH CENTURY

Lack of political unity and rivalry between various peoples made any resistance to European penetration or conquest ineffectual.

Geographic separation, as in the case of nations and of societies separated by the north-south mountain chains added to the lack of united resistance.

European penetration took the form of casual economic contact, some missionary activity, then gradual intensified economic and political domination, as may be seen by these steps:

- Marco Polo's role in awakening European interest in Southeast Asia as a source of desired products
- Portuguese arrival in Malacca in the 16th century, followed by establishment of factories and missions
- Spanish penetration of the Philippines following Magellan's expedition

- Dutch imperialist activities in this area
- French Jesuit activities during the early imperialist period in the eastern peninsula, as a prelude to later political aggrandizement
- British control of Burma, begun through contact by the East India Company and consolidated by the crown in the 19th century
- Growing American economic interests during the nineteenth century, culminating in the taking over of the Philippines

Siam achieved success in withstanding pressures from the outside world.

- Use of foreign advisors from less influential Western nations
- Gradual adoption of certain Western innovations and internal reforms
- Sacrifice of territory, including domination over Cambodia, Malay States to foreign powers, in exchange for freeing Siamese from unfavorable treaty provisions such as extraterritoriality

European interests in Southeast Asia brought changes in the economy and the way of life for many of the native peoples.

- The imposition of the plantation system, to produce such products as rubber for the European market
- The development of the one-crop or one-product economy, with rubber, tin and ultimately oil as important commodities for certain colonies in the area
- The resulting changes from the family-owned farm to a tenant-landlord relationship for many agricultural workers, and the introduction of mining as a large-scale occupation in some areas

Of importance in the economic picture in this period was the continued growth of commercial power on the part of the Chinese in all parts of Southeast Asia, with Singapore's development as an example.

CHANGES RESULTING FROM WORLD WAR II GAVE IMPETUS TO THE INDEPENDENCE MOVEMENT THROUGHOUT SOUTHEAST ASIA.

Japanese activity in Southeast Asia prior to World War II emphasized the theme of Asia for Asians, in economic as well as political activity.

World War II events supported the anti-Western theme.

- A degree of unity achieved by control of the whole area by one Asian power
- Imprisonment of Europeans, including some whose upper class life and activities had been resented by the native populations
- The psychological effects of seeing the invincible European brought to his knees by an Asian power
- Disruption of economic patterns in control of plantations, trading stations, and other commercial interests, with resulting awareness of the potential wealth to be had from such control
- Impact of Japanese grant of independence to Burma, Philippines, Viet Nam, promise of same to Indonesia.

Japanese occupation had some positive results, from the standpoint of the Southeast Asian.

- Achievement of administrative responsibility by indigenous civil servants formerly excluded from decision - making levels
- Opportunity to use indigenous languages as the lingua franca of the several countries

Postwar independence movements varied in immediacy and violence of expression, but were effective in all areas, as may be seen by:

- Philippine independence in 1946
- Burma's emergence as a nation
- British withdrawal from the Malay States
- France's gradual extension of independence to Laos and Cambodia, in the 1950's with the defeat at Diem Bien Phu spelling the end of French control of Indo-China
- Indonesia's expulsion of the Dutch

THE ARTS ARE A RICH REFLECTION OF SOUTHEAST ASIA'S DEEP TRADITIONS.

Architecture and sculpture have reflected the influences of both China and India, for example:

- The multisculptured facade of the Temple of Borobudur in Java, resembling Indian temples
- In the temple art, the tendency toward profusion: jewels, dieties with several arms, flowers and other decorative features, resembling ancient Indian art
- Sculpture which combines characteristics of Indian gods
- Hindu temples of Bali
- Chinese influence in the features of the representations of Buddha, (but often located in a pagoda showing more Indian influence)

The best known example of Southeast Asian architecture, the Angkor Vat, is decorated with Hindu stories and heroes, represented in a Cambodian manner.

The dance in Southeast Asian culture was an important medium of communication. The form and costuming combined to carry out themes differing according to the religious practices of the area. Thus, Balinese dancing reflects Hindu traditions; Thai dancers the Buddhist; Moro dances in the Philippines are tied to Islamic heritage.

Music, drama, and literature also have religious themes, varying as to traditional origins.

THE INTERNATIONAL POLICIES OF SOUTHEAST ASIAN NATIONS TODAY ARE OUTGROWTHS OF MANY FACTORS IN THE HISTORY OF THIS CROSSROADS REGION.

Southeast Asia offers a number of features attractive to participants in the Cold War, and affects the relationships between these nations and the outside world.

- Strategic location for military purposes
- Vital resources to be exploited and protected from the opposing side
- Populations as potential markets

Evidence of antagonisms stemming from colonial experience are apparent in Southeast Asian diplomatic relationships, for example:

- Cambodia's hostility to United States, as a Western imperialist power
- Identification of the role of the United States in Viet Nam as imperialist, as expressed by most Southeast Asian neighbors
- Refusal of all but two Southeast Asian powers, to join SEATO, an organization sponsored by Western governments
- Burma's option to leave the Commonwealth of Nations
- Indonesian - Dutch controversy over West Irian

Coupled with the rejection of old colonial ties is the admiration of the emerging nations of this area for nations which have moved quickly from an agrarian economy toward industrialization, for example, U.S.S.R., and the Peoples' Republic of China.

It is impossible, however, to understand Southeast Asian peoples and problems, purely in terms of the Cold War or modern imperialism.

Sources of friction among political entities stem from ancient rivalries between culture groups, and reflect the difficulties inherent to location within a cultural "shatter belt."

- Cambodian hostility to Vietnamese, an outgrowth of rival cultures
- Attitude toward Chinese people within a country, as well as toward China as a foreign power, related to fear and awe with which Chinese were received in past
- Indonesian - Malaysia rivalries
- Singapore's separation from Malaysia

ALTHOUGH MANY SOUTHEAST ASIAN NATIONS ARE RICH IN NATURAL RESOURCES, THEY HAVE NOT YET BEEN ABLE TO APPLY THE LAW OF COMPARATIVE ADVANTAGE TO THE DEGREE NEEDED TO RAISE LIVING STANDARDS.

Economic conditions obtaining in the postindependence period include:

- Continuance of a high degree of dependence upon agriculture
- Continued production of agricultural products which yielded low returns on the world market, thus making little investment capital available
- Concentration of much of the wealth in the hands of Chinese or former colonial interests, with few native entrepreneurs
- Agricultural tenancy, with most farms too small to be efficient
- Demand for immediate availability of consumer goods, regardless of effect

Economic planning has been a feature of all postwar political programs, with varying degrees of governmental control.

- Indonesian nationalization procedures, first against former Dutch holdings, then extending to those of other outside nationals
- Burmese assumption of former British interests and the setting up of a state monopoly over certain exports
- Philippine and Malaysian reliance upon a modified market economy for most enterprise

POPULATION PRESSURES ON THE LAND AS WELL AS THE DESIRES FOR ECONOMIC PROGRESS HAVE LED TO CHANGES IN TRADITIONAL PATTERNS OF SOCIAL BEHAVIOR.

Postwar population increases have been a pronounced movement from villages and former colonial plantations to the urban areas. Changes have resulted from:

- Better health conditions, resulting in lower death, higher live birth rates
- Increase in food supply in areas previously ravaged by war
- Some immigration, for example, of Chinese refugees fleeing Communist takeover
- Increasing industrialization and commercial activity, more controlled by nationals, and hence providing opportunity for upward mobility
- Some breakdown of the importance of the extended family, particularly in the face of increasing urbanization
- Some tensions in which ethnic background played a major role, for example, in Malaysia

THE CONFLICT BETWEEN CULTURAL PERSISTENCE ON THE ONE HAND AND THE PRESSURES TO ADOPT WESTERN INSTITUTIONS ON THE OTHER HAS LED TO CONTINUOUS SOCIAL UNREST IN SOME SOUTHEAST ASIAN NATIONS.

Some factors which make difficult attempts to impose Western institutions upon Southeast Asian culture settings include:

- Deeply rooted traditions of authority by the few
- Factionalism accompanied by indisposition toward compromise as an accepted political pattern
- Nationalism interpreted more often in terms of loyalty to a culture group rather than to a country
- Passivity on the part of the masses, growing in part out of Buddhist philosophy, in part from the experience of centuries of misery and exploitation

NATIONALISM HAS FOUND EXPRESSION IN SOUTHEAST ASIA THROUGH DEMANDS FOR A BETTER WAY OF LIFE AS WELL AS IN ASSERTIONS OF CULTURAL INDEPENDENCE.

Social welfare programs and social legislation have characterized government planning in most of these nations.

- Community Development programs whose goals ranged from improving agriculture to cleaning up health hazards in the villages
- Some maternity benefits, as well as aid for the aged and the disabled, as in Thailand
- Government health teams at the village level, many with foreign aid
- Mass housing projects, such as those in Singapore
- Educational expansion at all levels and establishment or strengthening of existing higher education facilities

In most nations, there is a national aspiration to move quickly from the subsistence existence of feudal period to the high consumption level enjoyed by the "have" nations.

Other areas in which nationalism has found expression in varying degrees include:

- Pressure for linguistic recognition of national identity, a difficult step because of the proliferation of dialects in many of these new nations
- Religion tied closely with nationalist expression in some cases, as in the case of Buddhism with Cambodia; deemphasized by other nationalist leaders

OPTIONAL STUDIES

Suggested optional studies: A comparative study of the ways of living of the hill people and the plains people in Southeast Asia; The role of the Dutch merchant in the history of the East Indies; An analysis of the cross-cultural influences that produced Angkor Vat.

GENERALIZATIONS

A few sample generalizations that might be derived from Topic 7 and later tested for validity in other contexts:

- Long after the progress of technology has surmounted the problems of transportation and communication across geographic barriers, the cultural differences in the areas separated by these barriers remain.
- A serious problem for a developing nation in today's world is the timetable of change; the instruments and methodology of the outside technology is hardly mastered before these innovations are themselves obsolete and new material challenges confront them.
- In newly independent countries, a goal on which factions can unite is the immediate achievement of a high standard of living.

CONCEPTS

A few sample concepts that might be introduced or deepened in Topic 7:

Acculturation	Revolution of rising expectations
Areal association	Social change
Guided Democracy	Urbanization

Additional generalizations and concepts should be developed by the teacher and the class as they work on Topic 7.